

A
S E C O N D
M E M E N T O F O R
Magistrates.

Directing how to reduce all offenders,
and being reduced, how to preserve them
in vnicie and loue both in Church
and common wealth.

*By W.W. Doctor of Diuinity, and one of his Maie-
ties Chaplains in Ordinary.*



AT LONDON
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TO THE HIGH AND
Mighty Great Brittaines most re-
nowned Monarch, Iames the

first, of France and Ireland King,

defender of the faith,

&c.



Ost dread Soueraigne:

God which hath put the Globe of
this little world into the hands of
your rule, doth in the bottomlesse
graces wherewith he hath imbrodered your Scepter,
merite your thankefulst recognition of his diuine
goodnesse, in whose bosome their Spring ariseth, and
oblige the Christian Nations of your Kingdomes in
straightest bonds of loyaltie vnto your Sacred Person,
the next and immediate Conduit by which all happinesse
is deriued vnto them.

Your Highnesse religious affections to the seruice of
God, experienced in those effects of your royall desires
with best offices to glorifie his eminent and eternall being,

The Epistle

hath a most sure promise of blessings from the immortal rewarder of holy workes. And for so much as your Maiestie in your admirable wisdom studying by all meanes to continuare the tranquill peace of the Gospell, hath seene it necessarie to propose, and by intimation of your gracious pleasure inioyned one vniforme order of worship due to Gods diuine excellencie. The Subjects of your Dominions whose townes are the true witnesses of their hearts, to acknowledge that Supreme Power which is inexistant in your princely rule, will not faile by their cheerefull obedience the true workemaister of happy State, to manifest their religion to God, and submission to your iust commaund!

If any through a wanton Superstitie of fancie, shall disaccustome their deuotie actions from the traine whereunto your Lawes would range them: God shall in time reueale better things vnto their apprehension, and by their industrie, whom your Maiestie hath deputed for the administration of gouernment, frame them to that method of deuotion which in the Prerogatiue of your wisdom is prescribed vnto all.

In meane time, I know he which shall oppose himselfe against this euill, now growne headdie by custome and suffrance of time, lyes open for the racket of mallice to band him into the hazard of vndoing, the thoughts whereof seconded with the knowledge of my owne disabilitie, to write in a matter of so great consequence, had kept me resolute in my resolu'd silence, but that my priuate conscience, and sorrowe to see this vnnaturall distraction, wherein the body doth refuse to follow the will of the head, counterpoized the validitie of all other opposite respects,

Dedicatorie.

respects, and gave confidence in your Maiestie for my protection, who having nothing better then my selfe to bestow upon your Maiestie, do with best alacrity of spirit, devote and give my all, to be disposed at your Princely pleasure.

God which ballanceth the times, prolong the time of your most glorious Regiment, and so strengthen your sacred power in the continuance of that vnmatchable goodnesse, wherewith he hath honoured all your lines time, that when the time of times shall come, wherein time shall be without time, you may be receiv'd into his timelesse eternitie.

Your Maiesties
faithfull Subiect
and
humble Seruant

WILLIAM WILKES.

THE

THE

THE

Your Majesty

and

and

WILLIAM A. LEE

BY THE KING.



He care which we haue had, and paines which we haue taken to settle the affaires of this church of England in an vniformitie as wel of doctrine, as of gouernment, both of the agreeable to the word of God, the doctrine of the Primitive church, and the lawes heretofore established for those matters in this realme may sufficiently appeare by our former actions, &c.

In the meane time, both they may resolue either to conformance themselves to the church of England, and obey the same; or else to dispose of themselves and their families some other waies, as to them shall

shall seeme meet. And the Bishops
and others whom it concerneth,
prouide meete parsons to be sub-
stitutes in the place of those who
shall wilfullie abandon their char-
ges vpon so light causes. Assuring
them that after that day, we shall
not faile to do that which Prince-
ly prouidence requireth at our
hands. That is to put in execution
all wayes and meanes, that may
take from among our people all
grounds and occasions of Sects,
deuisions, and vnquietnesse, wher-
of as we wish there may neuer be
occasion giuen vs to make prooffe,
but that this our admonition may
haue equall force in all mens
hearts to worke an vniuersall con-
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Arch-bishopps, Byshopps, and
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other Ecclesiasticall parsons , to do their vttermost endeaouours by conferences, arguments, perswations, and by all other wayes of loue and gentlenesse , to reclaime all that be in the Ministrie , to the obedience of our Church lawes.

For which purpose onely, we haue enlarged the time formerly prefixed for their remoue , or reformation , to the end , that if it bee possible ; that vniformitie which we desire, may be wrought by clemencie , and by weight of reason , and not by rigour of lawe,

And the like aduertizement we doe giue to all ciuill Magistrates, Gentlemen , and others of vnderstanding , as well abroad in the counties as in Citties

and Townes, requiring them also
not in any sort to support, fauour,
or countenance any such factious
Ministers in their obstinacy . Of
whose indeauours we doubt not
but so good successe may follow as
this our Admonition with their
indeauours may preuent the vse
of any other meanes to retaine our
people in their due *obedience* to vs,
and in *unitie* of minde to the ser-
uice of Almighty God.

*Given at our Mannor of Otlands the 16. day
of Iuly 1604. in the second yeare of our
raigne of England, France and Ireland,
And of Scotland the xxxvii.*

God saue the King.



O B E D I E N C E

Or

Ecclesiasticall Vnion.



E haue now long time been more disputant, then agent in *Religion*. and whereas we should study to doe what we know, we are set in *inquisition* to finde, what we may belecue.

Such is the supple, and restless *volubilitie* of wa-
uering mindes, whose licentious seruour, will not ad-
mit strength to ground and settle them in dutifull
obedience vnto a stayed rule: That there is no Errour
so absurd, but some doe imbrace it; No *Paradox* so
incredulous, but some doe beleue it; no *Action* so
irreligious, but some doe countenance it; nor any
Sentence so certaine, but some by contradiction, doe
call it into needlesse and subtile *dispute*. That which
wrought much hurt amongst the auncient Christi-
ans, hath greatly troubled the *State* present, and
would dangerousslie hazard the gouernment both of
Church and *Common-weale*, if Princely *determination*
had not preuented it.

Procopius
lib. 3.
Goth.

To

To dispute, and by triall of disputation to streng-
then the weake, as *Saint Paule* did with the Christi-
ans at *Troada*: or to conuince the *errant*, as the *Saints*
did; *Augustine* with *Poscensius*: *Sabinus* with *Photi-*
us, and *Origen* with *Berillus*: or to determine things
doubtfull, as the religious and graue reuerend *Fa-*
thers did in their counceles and Synods; or to settle
the Peace of the Church as in the *colloqui at Ratis-*
bonn appointed by *Charles* the fift; and it pleased his
Maiesstie in the late interlocutorie conference, with
the *Lords, Bishops*, & others of the clergie, at *Hampton*
Court, hath alwaies had speciall approbation.

Act. 20.
Euseb. eccl.
hist. lib. 6.
cap. 24.
Trip. lib. 1.
cap. 11.

An. 1541.
An. 1603.
La. 14.

Aust. lib. 2.
cap. 13. &
14. contr.
Crescon.

But yet (if I may in the libertie of a humble spirit,
freely speake, what some of you, (the *Bretheren* of
the *newfangled* faction) in the merite of your conten-
tious disposition should patiently heare) to liue in o-
bedience to orders, orderly by iudgment of decision
establisshed, is more answerable to faith, profitable
for the Church, and honourable for our calling.

By the first, we bring light to the truth, and con-
firme knowledge: by the second, we giue life to the
truth, and after our example direct others in the re-
ligious seruice of God; a dutie amongst all Offices
appertaining to man, most excellent and most deser-
ued; whether we consider the bottomlesse graces
wherewith Heauens hand hath embrodered our state
in general; or vnfold before our selues, the vnspeak-
able blessings he hath enfolded vpon vs in particular.

My priuate life hath giuen me the right hand of
Opportunitie, to read what hath been disputed, and
finding the christian cause become more contempti-
ble,

ble, for that the rules of Gouerment haue beene so disputable, doe (without all partiall construction of what I haue read) in singlenesse of heart, with that the spirit of singularity in some particulars of you, giuing place vnto publicke Iudgement, had rather by dutious aētions conformed it selfe vnto Authoritie, then by vniust opposition, endeauoured for licentious libertie.

Aētion is the best blazoner of vertues vertue; The truest approuer of Learnings value. The soundest witnesse of hearts desire; and then worthy principall acceptation. When it worketh by the Line not of opinion, but of Iudgement: not of priuate fancie, but of publicke rule; patternd vnto vs in the lawes both of God and men.

§. 2.

The iust constitutions of lawfull Princes, are the settled boundaries of duty vnto their Subiects, and doe confine euery man within the lists of his particular obedience, as the land-markes in the fields doe limmit out their inheritance; He which *remoued *Deutr. 27. these was held accursed. Consider I pray you whether he who vncharitably offendeth against those, can in his offence be reputed blessed.

The determinations of God, are the vncontroulable warrants of power vnto Princes. The infallable rules both of their duty vnto the highest ruler, and authoritie ouer the greatest that are ruled.

Rules made knowne vnto them, not so much by the dim light of nature, as by the euerlasting director
of

Obedience, or

of holy actions, in the euidence of Scripture, wherein are the trulie honourable instructions for higher powers to commaund their subiects, and most honest directions for Subiects to obey higher powers.

Austin. lib.
de vera re-
lig. cap. 31.
vida, lib. 2.
de Reip.
dignit.

Vnto the King it is a patterne and carde to guide by; vnto the Subiects it is a light wherewith to iudge aright of the lawes vnder which they liue. So that whatsoeuer is good in the lawes of Princes, or commendable in the dutie of subiects: That same is as it were coppied out of, and iustified by the eternall lawe of God, by whose powerfull grace *Kings* doe raigne, and by whose gracious influence *Princes* doe decree righteousnesse.

Sap. 7.

If you had made this lawe the chiefe head and principall ruler of your actions, and held it so ordinary in your thoughts, as it was common in your talke; it would haue bred in your religious mindes, a dutifull estimation of Princely offices, and made you respectiue of publicke obseruances; if your mindes be religious, this being an *Axiom* inuincible, that nothing is more auncient in the lawes of God; nothing more pregnant to aduance common good, then *obedience*.

First, to God, the supream guide of this worldes masse, to whose soueraigne power all flesh must stoope, and to whose will all kingdomes doe owe conformitie, in that he requireth.

* Rex dei
figuram in-
ter homines
representat.
Diotogines
lib. de reg.
† Plutar. li.
de doct.
principis.

Secondly, to the King, sent of God to be the * presenter of his Maiestie, and the † *Leutenant* of his regencie.

The memorie of which subordination, as it serueth

Ecclesiasticall Vnion. 5

to drownd all selfe conceipt, that may hold the King with admiration of his sublimitie, and strengthen him against all aduersary meanes which interrupt him in the exercise of that high dutie, the deuine goodnesse requireth of him: So it doth (*obedi-
ence to God preferred*) binde vs generallie, without exception, and particularlie, without respect of person, to obay him, cheerefully, without cunctation, and readily without inquisition, what he ought or may commaund vs to doe, whether it be in causes Ecclesiasticall or Ciuill.

§. 3.

That Princes may commaund the obseruation and practise of religion in their Realmes, dominions, and kingdomes, according as God informeth their consciences by the direction of his *teaching* spirit, and rules of his sacred worde, in the hands of those Priests, whose lippes he hath sanctified, to be the treasuries of his wisdom, is by the vnited practise of all common-weales, manifestly conuincd, and hath euident in the testimonies of the best common-wealths-men.

Amongst all things incident into the actions of men, there is none more excellent, then Religion saith ^a *Plato*: In it, our cheefest good consisteth, saith ^b *Lactantius*: It is the vnmooueable foundation of Princely honour, saith ^c *Cyrill*. The safest defence of publicke state, saith ^d *Iustinian*. The richest store-house of mans felicitie, saith ^e *Constantine*.

^a In Epimenide.

^b Lib. 3. cap. 10.

^c Lib. de recta fide ad Theodosium.

^d De conceptione digestorū.

^e Neceph. lib. 7. ca. 46

f Inter ex-
 teras solici-
 tudines
 quas amor
 publi. us
 preuigili
 nobis cura
 indixit, pre-
 cipuam im-
 peratorie
 maiestatis
 curam esse
 perspicimus.
 vera religio-
 nis indagimen-
 tum. lib. le-
 gum No-
 uell. tit. 2.
 * Rex orat
 habita in
 Senat.

And therefore ought to be the chiefest care of Majesties *Empire*, saith *Valentinian*. In deed most worthy to be the highest care of all cares appertaining to Princely rule, both in respect of the *Prince* and of the *People*.

In respect of the *Prince*, for by religion, and workes according thereto, God is moued to giue life vnto their counsels, perfection to their indeauours, and settlement to their throanes; for which cause, the more eminent they are in regall Authoritie, the more vigilant they ought to be in religious pietie.

In respect of the *People*, for that the happinesse of our liues doth primarily and principally consist in the well ordering of our liues, according to the rule of his will who did at the first imbreath life. And when our wills doe yeeld to the regiment of his will, whose seruice ought to haue the highest care of all cares, appertaining to this life. Wee are sure to receaue at his mercifull hands, all things necessarie for the conseruation of life, his prouidence to guide it, his wisdom to instruct it, his patience to support it, and mercy to prouide for it, with that fatherly affection, which affordeth his creatures to serue, and Angels to garde vs. All which prerogatiues our liues enioy, like so many Testimonies of his loue, giuen by the influence of *grace* to make them happy, as the obseruation of *Pietie* doth approue them to be holy.

So is Religion to vs, the toppe of all publicke good. To the *King*, the most valued sacrifice of rein-

Ecclesiasticall Vnion. 7

reingration to God, both to the *King* and vs, the best assurance of our secular happinesse; and most sufficient remonstrance of celestiall blessednesse.

In the acknowledged knowledge whereof his *Maiestie* knowing no greater meanes then Religion, to make cuident the sight of heauen, and in the iudgement both of men and *Angells*, his thanks to God, and loue to vs, amongst all negotiations of State dependant vpon his charge; sithence the *Imperiall* Crowne of this Realme descended vnto him, (*Committing his owne priuate*) laboured, first to fetle the affaires of Religion, and seruice of God; his sole Soueraigne Lord, by whose onely goodnesse he holdes the Royalties of his prerogatiues, the excellencie of his calling, the securitie of his content, the prerogatiue of his security, and glorie of his kingdomes.

Proclā. 24.
O^{cto}. 1603

Secondly, to reforme (not the State of the Church, formerly by Lawe established, as if in any materiall point hee had found it defectiue) but the troublesome spirit of some persons whose onely contentment resteth, in the prosecutions of their owne fantasies, and by his iudiciall authoritie, made knowne in his admonitorie declarations, to enrayle those partes of our Christian duties, which noueltie with disdaine of Antiquity had licentiously violated.

Proclā. 16.
Iuly. 1604.

§. 4.

Wherein as his Highnesse hath giuen vs many singular Testimonies and euident assurances of his Princely resolution, what reason haue (you of the faction) now that his Highnesse hath deliberated, and vpon deliberation promulged the dutie which each part shall performe, to refuse the dutie imposed? What iust and sufficient cause are yee able to alleadge wherefore you should not absolutely condescend in this businesse, to haue your opinions ouer-ruled by his definitiue sentence?

You cannot misdoubt the sufficiencie of his Iudgement, thereof you haue already received so good a taste, as that you confesse him, (he thankes you for it) able of himselfe to iudge the equitie of your cause.

Humble
petition.
a Leges sūt
public. vitæ
præcepta
quibus nos
omnes ob-
tempore
semper op-
portet, se-
quidē omne
bonum &
equitatē ip-
sā perpetuo
spectant at-
que ab eo
qui iubendi
& exequēdi
potestatem
habet, pro-
ponuntur.
Biesius lib.
quart. de re-
pub.

I will not wrong you so much as to thinke that you make any Question of his, either a *Authoritie* to commaund, or power to execute what he doth commaund. The whole body of this realme, and euery particuler member thereof, either in person, or representation, haue with one full voyce of tongue, and heart, acknowledged his rightfull Soueraigntie, and their obleaged dutie, vnto the last expence of bloud, so that vnlesse *Obedience* be in your mouthes, as Iustice some-time is, in the mouth of a Lawyer, and not as it ought to be, in your harts, and affections, you will not like blasted Branches fall from that body; but with genuine Submission

(not

(not distracted by ouer-pleasing seruice of your selues, nor mollified, with that too much reputation of selfe conceipt,) referre your liues to his Lawes; your desires to his will: and your opinion, to his iudgement.

If you consider his lawes, herein he hath performed such godly care that we may say of them uot as *Pelydore* did of the conquerors: *Magis sunt ex usu Principis quam populi*: But as *Moses* sayd of the Lawes of *Israel*: There is no Nation so great that hath ordinances, and lawes so righteous, this being the cheefest endeauiour of his Highnesse desire, to haue the workes of Religion reuerendly performed, the causes of his Subiects, vprightly determined; and the Iudgments of his *Kingdome* euently ballanced. All which are actions of most high and admirable merite, wherevnto the hearts of mightie *Princes* ought continually to be fashioned.

Of these premises (if you will spare me the weakest of most) and let some one, or other good-man, if you will, make illation, beholde, the man that was so discoursiue vpon the method of *Obedience*. (Good-man he was, and you reputed him for a good-man,) doth in the zeale of that reformation you desire, conclude, that to disobay a *King*, so compleat in all princely indowments: so wise, in counselling: so powerfull in commanding; so respectiue of publike good, and deuotiue to the seruice of God, must needs be condemned for wicked and vngodly rebel- Pag. 114.
lion, And (if you please to make him Iudge in the action) deserueth iustly to receaue Gods punish- Pag. 115.

Rom. 12. ment, which as the *Apostle* threatneth is damnation.

§. 5.

You doe not I hope thinke your selues exempted from the inbarment of this pollicie, that you should as men lawlesse with so strong opposition, refuse to be guided by his lawes. They are the wings vnder which the good doe flie; They are the yoakes vnder which the euill doe labour: Well borne minds will not deny them, well bredde men will readily accept them, And free generous spirits endeavour conformitie with them.

* Libertas aufertur, ablato iure ac legibus: Dionisius Halicar. lib. 7. † Cicero in oratione pro Aulo Cluentio. a Nullus scis priuatus reru mensura est. Plato. nec libido. Euripides. b Lex Alexandri Imperatoris. c Salomonius li. 1. de principatu.

If you will bee free, obaye the Lawe; If you take awaye the Lawe, you take away libertie, we *therefore obaye the Lawe that wee may be free. †

Free, not to doe what we list, ^a Lust is no line to leuell libertie, nor was fancie at any time the true measure of duetie. But free to doe what reason shall by publick Ordinations enioyne; which because they are common to all, (although the Lawe of the ^b Empire doe free Princes from the solemnities and formalities of them) . His Highnesse doth with Princely resolution, and you should with ^c reuerend admiration, acknowledge them for the rules of your actions.

If you yeeld then that *Obedience* which in iustice they exact, and perversnesse onely will denye, you shall be imbraced as men rightly indenized

Ecclesiasticall Union. 11

in Loyalties prerogatiue. But so long as you stand out against them, that *Obedience* hath her let, and incompatibilitie with you, your tumultuarie Agitations will giue you the imputation of disloyaltie to the *King*, repugnance to order, and enmitie to the Church, which requireth your zealous labour to maintaine it, with the religious employments of your vertuous and peaceable endea-uoures.

Plead not *exemption*, when the *Apostle* placeth euery soule vnder subiection: Yee are, questionlesse yee are, marshalled within the listes of this order, and whatsoeuer Priuiledge you assume vnto your selues, you haue in this, no pre-eminencie aboue others, but are with like bands subiected vnto Soueraignie: Pleaseth it you to withdrawe your thoughts from the opinion which possesseth you, and entertaine your studies, with those fore-gone Examples of religious Churchmen before time. You may in their liues, (and the histories of Gods *Saints*, are the liuely examples of Gods common-wealths,) as in a Gallarie of pleasant Pictures, see the viue Images of loyall spiritues, conforming them-selues with all submission; *Aaron* to *Moses*; *Zadocke* to *Salomon*; *Gregory* to *Maurilius*, &c. Reuerend Priests to their lawfull *Princes*, as they haue proceeded in Church businesse.

Basil. epist.
prima.

You may see the holy consort of Gods deuotities, with all humilitie defraying the tribute of their most due seruice to heauens Maestie, not as fancie conceiued, but as the authoritie of their Superiours, streng-

(strengthened with his power who hath souveraigne superioritie in all causes) prescribed.

You may see the Christian armies and Souldiers, sacred vnto the seruice of our blessed Sauour, in the dissemination of his euerlasting truth, though equalled in vnitie of Ordination, and vnited in ministeri- all equallitie, yet performing their humble and vertuous obedience, to them of their owne societie, whom only Order, the preseruer of all things had differenced in dignitie.

You may see our fatherly guides-men of honourable place, auncient yeares, & reuerend behauiour, gathered together in *Counsell*s and *Synods* (the assemblies of diuine Ordination to strengthen our spirituall commerce with the free vse of sacred consultations) aduising vpon, and prescribing orders, for the Propagation of religious doctrine, and establishment of holy discipline.

All which their *sacred* resolutions and holy sanctions, were no sooner intimated vnto the Christian world; but you may see them with vnquestionable *obedience* receiued by *Princes*, as rules of their deuotion, regarded by *Priests*, as the *Canons* of their pratique religion, and followed by the People, as the lights of their Christian conuersation.

What the reuerend Fathers of the Church decreed then, was as much reuerenced by the best *Princes*, as the best decrees of our reuerend Fathers now, are basely contemned by the worse *Subiects*, (and with you of the faction) the perswasion of your owne sufficiency, to know and performe the
dutie

du^tie which doth most fit you in your perochiall *residences*, hath made them the more contemptible.

I know that Nature hath interessed euery particular of you, ^a with abilitie to prescribe rules vnto your selues, in your priuate actions; but those rules are not lawes to binde others, because they haue respect more to your owne priuate, then reference to the publicke good; and Natures selfe, which hath preiudged you with such prerogatiue, doth disannull the libertie, if your rules be repugnant to the lawes of *Superiours*: which giues me hope, you will make no more appeales from your *Ordinaries* vnto your selues, but as men conformed to better aduise, accept directions from our graue *Prelates*, the most competent iudges of decencie in this case, and with sobrietie performe the Offices of your Ministrie according to the prescript of holy rule.

*a Qui libet
est rei suae
moderator,
rector &
arbitrer.
in le. in re
mandata
mandati,
Lex respicit
ordinem ad
bonū com-
mune. A-
quin. lib. 2.
q. 92.*

It is safer to leaue the *Paines* of your conduct vnto the Lawe, then vnto libertie; and more honourable to order your designs with correspondencie to a stayed rule, then irregularlie to worke by the prescript of fancie, the mutuall impairment of Christi-
an ciuillitie, being then most rightly administred
when it is communicated by the line and leuell of
Iustice.

*Iohannes
de Turre-
cremata.*

Wherefore sith it hath pleased God to endue you with capacitie of discourse, and make you not seruilely subiect to commaund, as beasts: but voluntarily inclinable to reasons dictates, as men; doe not suffer affection stubbornly to carry you away, but (as you are men of iudgement,) when iudgment doth

Ecclesi. 15.

not giue order and direction for the producement of your actions, distaste the very Propension that leads you vnto the action.

Questionlesse you could not walke in this way of singularity, nor so irksomely contend for things so much prohibited, but that you permitte your vnderstanding too much reflexe vpon your selues, and who will maruaile when the admiration of your owne skill shall holde you, if the concept of your *obedience* be drowned in your owne concept. But you are the true *Philodoxes* of your owne opinions, and will I suppose rather hazard an opposition to the Good of the Church, and peace of the Countrey, then haue your zeale guided by the limmits of any lawes.

§. 6.

The more eye-full ought you the ciuill Magistrates to be ouer this creeping and inroaching euill, that error by *Schisme* breake not, what truth by authoritie hath builded.

To preserue the peace of the Church is a speciall prerogative belonging to the *supreme* power of the highest commander: and all be it in his *Royall* person there be great excellencies, (his Princely minde being enriched with so many heroicke and diuine vertues) yet because one, as one cannot possibly gouerne many, his *Hightnesse* hath with *Kingly* indulgence communicated part of this royaltie with you, and instilled you *Iustices* of peace, that the mention
of

of your names may put you in minde of your duties for the conseruation of peace^a without which if so be it were possible that all other complements of common good might be had in their full perfection, neuerthelesse the common-wealth that should possesse them, diuorced from concord, could be but a *spectacle* of commiseration. Euen as that body which adorned with sundry admirable helps, wanteth health the chiefeest thing that nature desireth.

Prosperitie honoureth Peace as her parent, and the prosperous peace of all well ordered common-weales, doth acknowledge religion for her cheefest staye, as well in regarde of that blessed protection which Gods mercifull hand bestoweth vpon them, who faithfully serue him, as also for the seruiceable disposition which *Religion* worketh both in the gouernours, and them that are gouerned.

When they from whose habilities the duties of commaund and seruice proceed, doe with constant resolution of minde, acknowledge Heauens diuine *Empire* ouer all, and with assured confidence repose in the assistance of God Almightye, that inflameth them which are in place of authoritie with desire to resemble God in the action of common good, and humbleth inferiours with reuerence to acknowledge their rule by whose industrious labours the *Riuers* of that good are set open vnto the comminaltie.

It qualifieth the *Magistrate* to rule with conscience, in the dread of his iudgement, whose

^a Sicut vita in homine, ita pax in regno, & sic sanitas nihil est nisi temperantia humoru, sic pax est cum vnu-quodq; retinet ordinem suu, et sicut recedente sanitate tendit homo ad interitum: Sic discedente pace regnum tendit ad desolationem, vnde vltimum quod attenditur pax est. Vnde Philosophus inquit sicut medicus, ad sanitatem sic defensor reipub. tendere debet ad pacem. Aquin in mat. cap 13

prouidence is the producer of order; it maketh the subiect for conscience, willing to obay, fearing the seueritie of diuine reuenge, which followeth them that are wilfully disobedient vnto *order*. So conscience the daughter of Religion, keepes them both, awefull to swarue from that which is right, & makes them diligent obseruers of all effectuall furtherances of the Churches peace, the sure conseruatorie of *kingdomes* happinesse.

For which cause, the best common-wealths men, alwayes had in detestation this bitter strife and enuying, whatsoeuer the differences were, from whence it did arise, and with speciall care endeouored a vniuersall and vniforme agreement in religion. The vnited and monacord practise, wherof, hath the happy condition of publicke societie, so clottie wouen into it, that neither can be, where both are not.

If I should indeauour the illustration of this, by matching it with the contrary in former succession of ages, I could produce many fearefull miseries, which both Church and common-weale, haue sustained by the restlessse affections of disagreeing mindes in matters of this kinde.

Proclam.in
Scotl. 1582

Pleaseth it you, to set before your eyes, the mischiefe wherewith the Western Church of olde, and our late neighbour Church (now by a most blessed vnion most happily incorporated) hath been perplexed by the same plausible and faire pretenses, you shall finde iust cause to feare, least your readinesse to fauour proceedings of such consequence, shall

shall cause this *kingdome* to feele those euils * which hereafter cannot be so easily remedied, as by your wisdom now they may be timely preuented.

* Facilius
impeditur
acquirendū
quā impe-
diatur ac-
quisitum. ff.
de his quæ
sunt sui vel
alien.

You cannot but see what hatred this difference in opinion concerning the complements of Church actions, hath already caused amongst many, both of the Cleargie and Laytie.

Do you not see what opposition, what distraction, what diuision hath growne from this varietie, what passions haue beene stirred, what quarrels prosecuted, what disgraces offered with mutuall exchange to eyther party; what *petitions* haue beene framed? what companies assembled? what lawlesse priuate subscriptions required against subscription lawfull and publicke? what parts haue beene taken? what conceits vrged, and calumniationes suggested, no lesse to stop the streame of the *Lawe*, then to take away all ornaments of comlineffe, and meanes of difference in *Ecclesiasticall* order?

Seeing these inconueniences, you must needs see, that a continuing distance of *Ceremonies*, will occasion through continuing variance of *mindes*, continuall hatred, the mother of *sedition*, the mother of *tumult*, the mother of *insurrection*, the mother of *depopulation* and *ruine*. Wherefore that you may with lesse trouble prevent a more stirring and actuall infection, shew your speciall care to appease the disturbance, suffer not mischiefe to grow to head by your heedlesse regarde, or priuate *supportation* of these too familer euils, but doe your vitermost endeouours to remoue these bitter *Antipathies*.

Annosa
passio me-
dicamēto
momenta-
neo non
curatur.

In time (*Gentlemen*) in time, in time, least when the bridle of *Obedience* is broken, and the *plumes* of Pride haue mounted *new/anglisme* so high, that it both can and will, eyther by fraude ouer-reache, or *power* ouer-bear, the Lawes wherevnto it should be subiect, you labour in vaine to cure the wound; *Old soares are not easily cured.*

So long as the blithfulnesse of your aspect reflexeth vpon them, they will indeauour so much as in them lyeth, quite and cleane to bannish from their cogitation, all that may sound vnto *conformity*. But if you with-drawe your hand, and leaue their actions vnwitnessed by your *Liberaltie* (which is well knowne to haue drawne drye the fountaines of some mens wealth) for such mens sustenance and reliefe, they will follow the things which now they shunne, and more ceremoniously performe the function which belongs to this preheminance.

Truth will not permit them to be so ignorant, as they would, and the want of your side propts, will make them studye to goe vpright as they ought, &c.

If they had not in some places receiued so manie Testimonies of affection from some of you, their indeauours had long since moultered betweene their fingers, whether those some haue affected and followed this course, in desire to vpholde *opposition* against *Bishops*, or to seize one the remaining patrimoine of holy religion, I haue not attained so perfect a sight, that I should enter into your *breasts*, where lodgeth the knowledge of your wil & worth. But I feare and

and would God I might but feare, least that these which doe so earnestly sollicite for *innouation*, and perswade the change of a knowne olde good, vnder the pretence of a new better, doe leuell at nothing more then that all things in this settled *State*, being disorderly hudled, themselves may glide through, whilst others doe fishe in the troubled waters.

An *Action* of such generall detestation in the eye of euery wise vnderstanding hearr, and of such eternall preiudice to *peace-able* gouernement, that I list not to caste the least aspersiō of such stainfull *ignomie* vpon any of you.

Opinion it selfe, in some *Newsfanglists* (both *Ecclesiasticke* and *Layicke*, bewicht with stronge inchantments,) labours vnder the countenance of hatred vnto *Ceremonies*, without any more ceremonie to impouerish the Church of her *Princely* endowments, and disable *Maiesstie* in the prescription of Orders for Churches rule: And sith their labours could not so long continue, but as they are the markes of *faction*, and instruments of deuision; The *King* (who is the head of *Iustice*, from whose power Authoritie is deriued vnto you, his subalterne and subordinate both *Iustices* and *Magistrates*) hath with speciall words required you, to afforde no supportation vnto the factious ministers of that bewitched opinion.

Peacefull rule, is more pleasesfull to him, and when you please, to yeelde the performance of this required seruice which you duely

owe him, their *submission* vnto that rule, whereby our deuotiuē actions in the seruice of God are to be framed, will crowne his Princely *regiments* with a blessed *union* of wils, and consent of desires betwixt God and our selues.

The breache of this *union* makes a breache of peace, by scandall in deed, contention in speach, and *Schisme* in outward behauiour, a sinne^a of all sinnes which may be against our neighbour most hurtfull, and the ^bgreatest, because it is against the good of the multitude; so that you must ^cneeds acknowledge it to be within your *warde*: and as in your quarter *Sessions* you ^dought, in your priuate *Sessions* you may enquire of offences in this cause committed.

^a S. Tho.
2. 2. q. 39. ar.
2. ad. 13.
^b S. Austin.
lib. 2. de
bap. cap. 6.
^c Edw. 3.
An. 1.
^d Mai. Fitz.
harb.

§. 7.

And sith that you of the *Graund-Iuries*, together with the *Church-wardens*, in your seuerall places, haue the inquisition of these things giuen vnto you in charge. If you be perswaded the cause why you were first *instituted*, was that the truth might haue the better euidence: if you knowe that you are chosen to be instruments of truth, that you are *intelligencers* for the common-wealth, that you are the eares and eyes of *Iustices* and *Ordinaries*. If you marke how the lawes concerning these matters of the Church, are opened before you, and openly giuen you in charge, at the times both of *visitation* and *Session*, to the end, not onely your selues may be truly

truly enformed , but euery other which heareth it, may with *God* and *Angels* witnesseth with, or against you. Take heed I beseech you how you neglect so great a dutie.

My eare did tell my soule a wonder , when it heard that in such a settled *State*, neither the *Bishop* in his *visitation*, nor the *Iustices* in their *Sessions*, could (for these many yeares) haue notice giuen them of such *exorbitancie*, either by presentment or inditement.

But know, ô know, that when you lay your hands vpon the sacred booke, to reueale vnto Iustice what is done amisse , to the end that iudgment might reforme it. The concealment of these misdona things shall be more deare to you , then the *penaltie* can be greuous to the partie indicted, or presented ; for by you, the partie delinquent may loose his mortall and fading both goods and liuings : but you fill your liues with shame, your state with danger, your names with ignomie, your houses with bloud, your hearts with distrust, and forfeit your Soules which by oath you haue pawnd to Gods diuine iustice.

But poore soules, the motiue cause of this offence by concealment of things indictable and presentable, is not in your selues ; it is the pleasure of your rulers which doth carry you as the winde doth driue Feathers which way they please , and ambition of your *Pastors*, who to couer their owne faults, and vncontroulably to continue their faultfull practise, doe labour to make you without conscience ; as Idolls without sence.

§. 8.

The more worthy blame are you (the associates of this *Newfangled* faction) to mislead poore deceived soules into such vnhalloved actions. Dispen-
ce with their oaths you cannot, and how you will excuse them of *periuurie* I see not.

You hoodwinke your simple agents with facilitie of glozing speeches, and beate them in hand, that such and such Articles shall not be giuen them in charge. And haue you indeed at any time indented with the *Bishop*, or compounded with his *Chau-
celour* or *Archdeacon*, to limmit the charge which they giue (according to the prescript of your content)? then haue you receaued too much fauour of them, who haue least reason to allow disorder. And it may be truly sayd, such halfe-waking *Gouernours*, haue giuen you, both hart and hand to crosse the *Lawe* in practise, with the practise of your lawes in deuise, how euer you haue complotted with them, The *King* is little beholding to you, or them.

Avaritia
mater est
omniū ma-
lorum, &
maxime cū
in animis
non priu-
atorum sed
magistratū
innascitur.
Iustin No-
uell. C 61. 8

For eyther such *Guardians* of the *Spiritualties* doe follow the execution of their offices, onely as a Trade with vnconscionable *thirst* of gaine vnto themselves, more then with desire to aduance the common good of the *Church*.^a And nothing doth more dazell the eye of Iudgement, or vnstrengthen the band of dutie, then *conetousnesse*: specially when she is foueraigne *commandresse* in the minds of such *ordinarie Magistrates*.

2. Or, they thinke these *Cannons* and *Constitutions* (the due obseruation whereof is committed to their trust) are not good. And to accuse the lawes of that iniquitie which could neuer as yet be iustified by any their contumelious inuectiues, is a defect vnbecoming their *Authoritie*, whether we consider their places in *relation* to higher powers, whose hands they are, and therefore with vnited hearts should set forward the execution of orders prescribed: Or in reference to others whom Lawe hath confined within the borders of their iurisdiction, amongst whom they should be fathers and fauters of *vnitie* and *order*.

Subdito fas
non est legē
iniquitatis
prolongare.
Vlpian.

3. Or themselves are *Puritans* in heart, and then they ride the roade waye of *Athisme*, in keeping those their dignities, Roomes and Offices, so much contrarie to their *puritanized* opinion.

4. Or they conceaue it skilleth not of what sort their religion be, or with what different varietie they performe those religious duties which in reason and conscience they owe to God-ward; And yet the very *Turkes* keepe themselves in one and the same inuiolable *uniformity* of seruice to that one God whom they acknowledge not, permitting any dishonourable alteration. Because they knowe that to swarue in the least points which they are perswaded to be true, is error in it selfe and enmitie to God.

Azor. 26.

Azor. 47.

Azor. 13.

5. Or it may be *Iustice* concealed, or *vninjustice* vnseene, is all one, or of small difference with

them. God forbid such an opinion should euer enter a mans vnderstanding, who hath the *honour* to beare the name of a Diuine, or Lawier. If that were true, a man need not to keepe in rule and order the *operations* of his soule, which is the true seate of *vertue*, but a onely endeauour to be iust so farre forth as it may come to the *knowledge* of men, and from such no good seruice may be drawne or good expected. *For where Impietie is Injustice in the ruler, all kindes of treacheries are open to the inferiour.*

a Iudex non
potest mu-
tare penā a
lege statu-
tā. l. final.
ne sanctum
bapt. itere-
tur.

b Legislator
minimas
duntaxit
multas Iu-
dicibus co-
mittat. Pla-
to. l. 9. de. l.
ne in rebus
maioribus
arbitrio
proprio Iu-
dices abu-
tantur, & le-
gibus sapi-
entiores se
esse arbi-
trentur.
Martia. l. ad
Turpilianū.
c Leges ho-
minū non
homines le-
gum domi-
nos esse op-
ortet. Pau-
sanias apud
Plur.

b 6 Or they suppose their authoritie inuested with *Power* to pardon, where the *Lawe* doth punish, if their supposall runne vpon those *penalties*, which the *Lawe* hath left attributary to their discretion, the supposition is allowed. The least ameracements, fines and penalties are left to them, (small things in the eye of the *Lawe*, are as nothing) And those not many, least any man should seeme wiser then the *Lawe*, and through *libertie* in small things, abuse his will in matters of greater moment. But where the *Lawes* with speciall words haue entailed a *punishment* vpon the fact committed against their rule, they cannot without sinne remit or dispence in it. The *Lawes* are about them as they are about others, and must be *Lords* of men, not men *Lords* of them.

c Your actions (my maisters of the faction) may coulourable giue our *Rulers* the imputation of such partiall and vnapprouable *government*, but howsoeuer you stroake and smooth your followers with comfort of your pretended interest. In those rulers no man charitably minded wil suppose such *deiection*

of

of minde in men so grane, so learned, as to glean in your fields what should releue them, or learne in your *Schooles* that which may direct them.

I looke more to the insight of their iudgment, which cannot but see their owne fall in your rising, their ebbe in your flowe, their weakenesse in your strength, their no-being when you are : and therefore *silence* argues consent; and sufferance of error, giues demonstration of error, in them that suffer it : If I were worthy to counsell them, (who are so wise in all the counsels of the Lawe) they should, first, with-draw the vayle wherewith you doe labour to couer the Lawe. *a* *He which smothereth the light of the Lawe from others, doth Eclipse the light of conscience in himselfe.*

b Secondly, see and procure so much as in them lyeth all and euery *Cannons and orders* of the Church to be in all points duly obserued. *He who in the extent of his Gouernment, neglects the obseruation of that which the Lawe counsells, his endenours haue their issue in vncurable inconueniences.*

c Thirdly, not spare to execute the *penalties* in them seuerally mentioned vpon any that shall wittingly or wilfully breake or neglect to obserue them. *The execution of the Lawe is the life of the Lawe, and when the lawe of publike constitution hath lost his place, priuate fancie will breed disturbance of peace in euery place.*

Fourthly, not measure the *validitie* of ordinances by the sleight conceipt which you haue of things commaunded, but by the common good, for which

a Cōsentire est facere cum possis arquare.

Glossa. ad Rom. 1.

b Qui alios ab errore nō reuocat, seipsum errare demonstrat. Cap. qui alios de Hæreticis.

c Boni ipsorum conatus in exitus imedicabiles desinunt. Ioseph. in proemio antiq. Iudaicarum.

Opportet
odisse illos
qui scribunt
decreta con-
tra leges.
Eschin. con-
tra Clefiph.

they are propounded and published. *Vpon the head of the Lawe all specialities of common good are dependent*: He which remembreth this, cannot but hate them whose *pennes are ready* to write decrees against the Lawes, and with all industrie endeaour so to draw the *Circumference* of his gouernment, that euery line of the *Lawe* may haue his *union* in the center of *obedience* to the settlement of common good.

§: 9.

Learned
disc. p. 122

For my last counsell, they are beholding vnto you, whose thoughts floating vp and downe the faddomlesse bottome of your vnsteddy conceits, haue (according to the *modell*) enstamped the *Crosse*, the *Fonte*, and the *Surplesse*, with the note of trifles. The more wantons haue you beene, and the worse is your *example* so stubbornlie for trifles (*as you terme them*) to occasion the contempt of *Authoritie*, and to raise such vnexcusable hote contentions for trifles.

Learn. disc.
p. 75.

The quiet repose of the Church (to which you ought to liue, rather then vnto your selues) requireth you: First to accustome your *minde*s euen in trifles to regarde the authoritie of Lawes; *The long permitted contempt of lesser things doth giue heart of boldnesse to the contempt of greater.*

Secondly, to compose your labours in *subiection* to his rule, by whose *supreame authoritie* they are commaunded, and vpon whose fauour next vnder God the flourishing estate of the *Church and Gospell*

of

of *Iesus Christ* hath his dependencie. Know you not that the honour of the *King* consisteth in the loyalty of his people, that their true *obedience*, is his Crowne and dignitie, then can you not but knowe, he that hindreth or denyeth *obedience*, diminisheth the dignitie of his crowne: A vice which no good heart can so much as conceiue without horreur.

* A *Schoolemaister* of yours hath said: It is the dutie of a true *Pastor*, to obserue those things which are commaunded by the lawfull Authoritie of the *Church*, concerning *ceremoniall* matters for order, and comlineffe sake and edification: and not to controule publicke Authoritie by his priuate iudgement. If you would frame and modell your selues by assaye of action sutable vnto this lesson, your *obedience* to the holy *ordinances* of the *Church*, would giue vs a sound testimonie of your honour to the *Sacred* worde, by whose speciall warrant her lawes doe exact your obedience. But herein you haue not as yet infeofed your selues. Therefore if I shall pourtray the substance of the discourfers iudgement, and set it forth by those coulours vnder which you haue quartered your selues, You must eyther by your disobedience conclude, that the Authoritie of this *Church* is vnlawfull, or by your inuectiues against the authorized *ordinances* of this *Church*, exclude your selues from the number of true *Pastors*.

Take which you will, the choyse is yours.

Vpon.

Obedientia
est prætiosa
& præcla-
rissima regū
veneranda
corona: sine
qua nō veri
reges sed vt
priuati erūt
& reputa-
buntur sine
corona.
Feretius de
re militari. l
pa 89.
* Lear. disc.
pa 76.

Vpon the first I thinke you will not aduenture; and the second, is too much vnpleasing vnto your expectation, yet worthily cast vpon you, by that good spirit which directeth your fierie tongs in the heate of your zeale *scandalously* to inueigh, and *malepartly* to controule the *State* of this Church so happily established, onely therefore because it concurrerth not in opinion and sentence with you.

Admo.
pa. 25.
Hay any.
pa. 13.

You controule the *Government*, and censure it to be *Antichristian*. You controule the *State*, and charge it with maiming and deforming the body of *Christ*.

Gilb. to
Engl. &
Scotl. pa. 5.
9. 11.

You controule the *Rulers* and *Princes*, and call them *traytors*, *destroyers* of their spirituall Fathers, *Consumers* of their country. Rebelliuous children.

Epif. from
Scotland
before re-
form. no
enimy.
pa. 3-4.

You controule the *Lords* of the most *honourable* *pruie Counsell*, and accuse them of violent oppression of Gods *Saints*. Yea you bragge, that you dare controule them, because you know of no power but from aboue, and their power as all their force is bent (you say) to bereaue *Jesus Christ* of his gouernment.

Fen. atque
Bridges.
pa. 5.
Suppl. pa.
95.

You controule the *Lawes*, and iudge them to be *Sanctuaries* of all wickednesse in this opposition against you. You controule the *Judges*, and blame them as suffering *impietie*, to beare sway against the *maiestie* of God.

2. Admo.
pa. 3.

You controule the *Parliament*, and condemne it as a *Court* where all honest men shall finde lacke of *equitie*. You controule the *Conuocation house* as a house of *Deuils*, and account the *Cleargie* there assembled, intollerable *oppugners* of Gods glory.

Throgin.
dia. 4.

You

Ecclesiasticall Vnion. 29

You controule *Bishops*, and call them *incarnate deuils*; *bastardly gouernours*; *enemies to God*; *the reliques of Antichrist*; the *plague of the Church*; and report the best of them to be lesse honest, then the worst *Puritane*.

Hay any. 28
Vdal. dial. 1
Cartw. 2.
repl. pa. 414

You controule the *Ministrie*, and denie it to be a right *ministrie* of God; The ministers for the greater number, you terme *ignorant Asses*; *filthy Swine*; *Popish Priests*, *hauling Neutrals*, *Forlorne Ashes*; amongst whom (when your *spirite* is Searcher) nothing else is to be found, but a *troope of bloody soule murderers*, and *sacriligious Church-robbers*.

Admo pa.
3. 4.
Preface to
the Deni.
Gllby. pa.
20. 3. 30.
53. 89.
Epist. Fr.
Scot before
reform. no
enemy. &c.

You controule the whole *Commons* and *Inhabitants* of this *Realme*, (who directed by the Churches publicke order, doe make reuerent esteeme of ancient *obseruances*, according to the *religion* now established) And sentence not onely them, but those also which goe vnto their Churches for *Infidels*. By which meanes you make the *Catholicks* to bawke our Churches.

1. 3. admo.
Danger.
posit. 1. 3.

There was neuer any *State* more *Turckishly* handled by vnchristian *calumniationes*, then this *State* hath beene, and yet is, by diuers of you our *Generating passauantians*.

Surv. pa. 56

For whereas the *King* in his princely perswasion of that profitable vse, which the whole Church of this *Kingdome* may haue in the due obseruation of the *Cannons* and *Constitutions* agreed vpon; hath by his *Royall* commaund, commended them vnto our practise: There are of you, and is one speciall *Arch-factioner* amongst you, who daily exclaimeth against

Rector ec-
clæsie Ela-
undensis

them as *Popish* and *Superstitious*, disclaimeth their execution, as *sinfull* and *dammable*: and as if he would strike vp the *Dramme* vnto *Sedition*, doth vnder a high commanding forme, *adiure* and charge his people to ioyne and holde with him: what should make him so much to forget his dutie to the *King*, humilitie to the *Church*; charitie to his *neighbours*, and mercie which he oweth to *himselfe*, his *wife*, and his *children*? I will not now examine: but if he had kept his *orderlesse* opinions priuate, and not made them the common subiects of *publicke* *disconferes*, to frame in the harts of his hearers a dislike of the *state* present, and fancie of his *faction*; it would haue beene (in my poore opinion) though no way approuable yet more pardonable.

§. 10.

Such contumelious *maledictions* (you the *Mayors* and *Magistrates* of his *Hightnesse* *Citties* and *Townes* *corporate*) doe heare many. What may hinder that you will not, or doth *affright* you that you dare not, but make approbation of euery both *speech* and *action*, whereof they giue you euidence: is best knowne within your selues, where no eyes doe shine but yours.

Carw. 1.
reply.

Your *authoritie* to see the *Lawes* of Gods worship duly executed, and *orders* of the *Church* reuerently obserued, hath the cleare light of generall acknowledgment. And if it were so freely performed

med by you, as it is fully permitted to you, these *ill-languaged Nouellists* could not haue gotten such gentell audience in your publicke assemblies, nor disobedience to *Ecclesiasticall Constitutions* so much tainted the reputation of your *Cittizens*.

It must not be denied you, that our Fathers neuer had any *societie* so warrantable for institution, or wise for *gouernment*, that could retaine all her parts in due *obedience*. Mans will is by *Nature* auerse from all *obedience* to the sacred Lawes of his *Nature*, and in the deprauation of his minde, would imploye all both *wisite* and *valour*, to the extremities of euill, had not that wisdom which *ordaineth* order and regiment obseruable in polittique affaires, by Lawes prouided to frame our outward actions to that common good, for which *societies* were ordained.

These Lawes are like so many instructiue *Bridles* to restrain the head-long course of *selfe-will*, alwayes in loue with her owne counsels, and to guide it in the way which Iudgment with consent hath approued: The *Reynes* are in your hands, and had you euently borne them, *Newfangledisme* in going backward from the *State*, could not haue gotten so farre forward in *opposition* to the *State*: But too much, or too little, as too soone, or too late, hath alwayes beene dangerous in *gouernment*, and your *ill-carriage* hath giuen some opportunitie to winne head of you, whom otherwise you might haue brought and kept in an vniformitie of *Reine*.
To

them as *Popish* and *Superstitious*, disclaimeth their execution, as *sinfull* and *dammable*: and as if he would strike vp the *Drumme* vnto *Sedition*, doth vnder a high commanding forme, *adiure* and charge his people to ioyne and holde with him: what should make him so much to forget his dutie to the *King*, humilitie to the *Church*, charitie to his *neighbours*, and mercie which he oweth to *himselfe*, his *wife*, and his *children*? I will not now examine: but if he had kept his *orderlesse* opinions priuate, and not made them the common subiects of *publicke discourses*, to frame in the hartes of his hearers a dislike of the *state* preient, and fancie of his *faction*; it would haue beene (in my poore opinion) though no way approuable yet more pardonable.

§. 10.

Such contumelious *maledictions* (you the *Mayors* and *Magistrates* of his *Highnesse Citties* and *Townes corporate*) doe heare many. What may hinder that you will not, or doth *affright* you that you dare not, but make approbation of euery both *speech* and *action*, whereof they giue you euidence; is best knowne within your selues, where no eyes doe shine but yours.

Canw. 1.
reply.

Your *authoritie* to see the Lawes of Gods worship duly executed, and *orders* of the Church reuerently obserued, hath the cleare light of generall acknowledgment. And if it were so freely performed

med by you, as it is fully permitted to you, these *ill-languaged Nouellists* could not haue gotten such gentell audience in your publicke assemblies, nor disobedience to *Ecclesiasticall Constitutions* so much tainted the reputation of your *Cittizens*.

It must not be denied you, that our Fathers neuer had any *societie* so warrantable for institution, or wise for *gouernment*, that could retaine all her parts in due *obedience*. Mans will is by *Nature* auerfe from all *obedience* to the sacred Lawes of his *Nature*, and in the deprauation of his minde, would imploye all both *witte* and *valour*, to the extremities of euill, had not that wisdome which *ordaineth* order and regiment obseruable in polittique affaires, by Lawes prouided to frame our outward actions to that common good, for which *societies* were ordained.

These Lawes are like so many instructiue *Bridles* to restraine the head-long course of *selfe-will*, alwayes in loue with her owne counsels, and to guide it in the way which Iudgment with consent hath approued: The *Reynes* are in your hands, and had you euenly borne them, *Newfangleme* in going backward from the *State*, could not haue gotten so farre forward in *opposition* to the *State*. But too much, or too little, as too soone, or too late, hath alwayes beene dangerous in *gouernment*, and your *ill-carriage* hath given some opportunitie to winne head of you, whom otherwise you might haue brought and kept in an vniformitie of *Reine*.

For this reason, I have written this, to

To attribute this *defect* vnto your vnskilfulnesse in the *mannage* of publicke occurrents, it is a *disgrace* I would no way giue to the simplest: Vertuous men doe oftentimes erre, and you may faile in this businesse, not because you would, but for that it is of more harde *digestion*, then your vertue can well ouercome.

The *Sleights* of this *Schisme* are cunning, the *deuises* subtle; the *panges* vehement, the *affections* earnest, the *passions* vnrulie, and *attempts* impetuous, with contempt of your *magistracie*, and *despight* to the lawfull ordination of our *Cleargie*: All which are so *palliated* with a seeming grauitie in their *behaviour*, and puritie of *Gospell* in their *mouthes*, that to the tryall of it, there appertaineth a great deale more then ordinatie conceipt can reach vnto.

The greater cause haue you () for seeking your owne aduise in these things, to cleaue vnto the *Councells* of those reuerend *Prelates*, to whom the resolutions of doubts in these causes, is by the Lawe of God and man referred, as in other causes you would to the reuerend *Judges*, those *Sages* of the land.

And to attend the commaund of the *supreme Commander*, whose *soveraigntie* must giue you warrant for the order in doing all things, not onely appropiate to your *Corporations*, but also pertinent to the practise of *religion*, the due reuerence whereof, bringeth with it the happy *continuance* of euery common-weale.

And sith his Iudgement, by whom all other inferi-
our

our iudgements in *congruities* of reason are to be over-ruled, hath propounded this order of *diuine service*, to be *equally* kept, by all his louing subiects of this *kingdome*, let it not grieue you, (as you reioyce to see him sit in the *thron*e,) to beare a little part with him in the *burthen*; and within your *precincts* to see that regardfully performed, which he hath royally established.

Zonaras in
Valentiniâ.

You are the *Deputies* of *Maiestie*, and did you but remember this? you would not suffer such impudent *contempts* of Church gouernment; so directly commaunded by the most *mature discretion* of his royall decrees.

You would not giue *tolleration* to them, who esteeme secret *Corners* and priuate *Conuenticles*, (the *Schooles* of *maledictions* against *princes* and *rulers*) to be of equall vse, with holy Churches, for the publicke performance of *diuine service*.

You would not be silent; when those holy *Hymnes*, *Venite exultemus*, *Te Deum laudamus*, *Benedictus*, are put to silence in your publicke assemblies.

You would not permit (that peculiar *Hymne* of Christianitie) the blessed *Virgins Magnificat*, to be serued with a *writ of ejection* out of your Churches.

You would not see your people (whose *Elders*, *Auncients*, and *Maiors* you are) to want their weekly *Sacrifices* of Prayer to God offered in the *sacred Liturgies* for the appeasing of Gods wrath, and auerting of publicke euills due to our publicke sinnes.

You would not allowe the *omission*, but indea-
uour the continued *publication* of the *Apostolicall*,
Athenasian and *Nisen Creed*, those treasures of ine-
stimable price to so many as haue not giuen vp the
ghost of beleefe.

You would not giue leaue to *pare* away from
the seruice of God that *Hymne of glory* (then which)
nothing doth sound more *heauenly* in the eares of
mortallmen, nor more witnesse our *honour* to the
holy *Trinitie*.

a Permitter
re nō debes
aliquid fieri
contra no-
stras prae-
ceptiones
occasione
religionis.
Iust. rectori
prouinciarū
Nouell. 17.

You would not suffer your *Ministers* at their
owne *pleasures* to alter and change, to vse or not
to vse that order of *common prayer* to God, which
diuine wisdome hath agreed on, and a soueraigne
authoritie commanded to be vsed; but as farre forth
as you may, prouide that his *Princely* commaund
bee not frustrated by the vndutifull disposition of
any.

Lear. disc.
pa 141.

*If any shall offend against the Lawe, whether he be
Preacher or hearer, beside the Ecclesiasticall
Censure which he should not escape, he is also to
be punished in body by the Ciuill Magistrate.*

This is their owne *rule*, whose vtulinesse your
hand doth so much spare, and in fauour of whom
you keepe your vnder-sworde of *Iustice* so stilye
sheathed, that neither the zeale which you owe to
the *Church*, nor regarde of *Soueraignes* iust com-
maund can vnsceberd it.

Partialitate
in ciuitate

Faction and priuate *respects*, doe not become
Magistrates: but if you will make a *partie* ? the
Lawe

Lawe doth shew you what side to followe: And al-
though you be *Magistrates* hath appointed you a
maister, whom you are to obey. *Dutie* both in you
and your *Ministers*, ought to be relative vnto that
which *Kingly authoritie* doth by lawe prescribe,
especially when *reason* doth not enforce, that the
lawe of *reason* or of God doth enioyne the con-
trarie.

The more vnreasonable are those your *Parish*
Bishops which doe so vndutifully reiect what is
commanded; and contentioully seeke the *innova-
tion* of order established, without warrant of that
ground wherevpon the change must growe, such in-
consideration cannot bee well borne within them,
whom *learning* hath enabled much more soundly
to discerne of these differences, if *partialitie* did not
transport their resolutions beyond the rule of iudge-
ment.

You neuer sawe a good *Scholler* arrogant, for
the more he knowes, the more of his *weaknesse* he
vnderstands. *Youth* and *Ignorance* are the *Fountes* of
Shisme. The least *knowledge* is euer most proud. This
in some of your conceits, deiects reuerend fathers;
And to your better liking, blowes vpp waitlesse
youthes, to preach insolently to your abused *ig-
norance*, who flatter your preposterous zeale, *like*
your treasure, vndoe your corporations, decaye your
trades, impouerish your *citizens*, seduce your *chil-
dren*, mislead your *seruants*, and make religion their
stalking horse, vnder whose bellie they shoote at
what their *appetites* doe most affect.

Many

esse tanquā
vermen in
Castro, dixit
Baldus, ad.
l. vinc. de
cadu tollēd.

Rom 13.
omnis ani-
ma. & c. hoc
quoad spi-
ritualia ha-
bet vni
præcepti,
Ferdināus
Vasquius
contr. vers.
ill. l. 1. præ-
fat. numer.
125.

Vbi est in
columitas
obedientia:
ibi est for-
ma sine
doctrina.
Leo mag.
epif. 87.

Many of you do set a higher price on your knowledge in *Diuinitie*, then any reasonable creature will giue you for it. Will it please you to looke to the times of olde, before *Newfanglednes* began to purchase resistance within your walles: you shall finde, that vnneccessary *swaruing* from the Practice of the *Church*, did neuer yeeld experience of good vnto your citties.

Consider the tyme present, wherein your *Nonconformists* doe weigh the rules of religion in a popular ballance, which the world knowes will be carried away with very slender circumstances:) And saye I praye you, what other maye be the drift of these *diuisions* and *subdiuisions*, wherewith they of the faction doe teare and turmoile the *State* and *gouernment*, but to fashion your mindes with discontentment towards the *State*: and why towards the *State*? forsooth that when the cloude of *preiudice*, and miste of passionate *affections*, hath darkened the light of your iudgement, they may bring in another kinde of regiment, and laye a *Yoke* vpon your shoulders, which your Fathers did neuer beare. Missashioned preconcepts, are easilie ledde with any sleight *declaration* of specialties, which may giue *enducements* to the concept.

For this cause they would perswade you to leaue this disordered state of ours (so their *charitie* doth terme it) and with vndeniable earnestnesse doe importune you, to giue *intertainment* to that most beautifull (as their fancie doth conceiue) order of *ecclesiasticall regiment*, which God so manifestly doth blesse

Lear. disc.
pa. 8.

Omnia noua pulchritudine sunt decorata.

blesse and prosper in our *neighbours* hands.

This is that which induceth both some of you, and many the *common* deceiued multitude, to looke a *squinte* at the *state* of the Church wherein they liue, and in erecting the *fabricke* of their *reformation*, to cast their eyes vpon the patterne at *Geneua*.

Is our-landish fashion so *fashionable* to your desires, that for concurrencie with them you will be *disalegianced* vnto his *Maiestie*? it shall not be in my thought, that any true harted *Brittaine* can so farre *bastardize* his naturall affection, that forraine counsell should be of more *moment*, to worke and frame in him, the stampe and *character* of a strange *pollicie*, then the commaund of a most iust *King*, to keepe him in an order of *vniformitie*, so well bebecoming the Church and conformable to the *gouernment* of our countrie.

I could in due *moderation* pleade in *barre* against you: the practise of such *reformatists* in some other place, where experience hath found, and *Authoritie* proclaimed the *method* of Church *regiment*, which they so earnestly quest for, to be vnfound in *diminution*, derogatorie to *Princely* rule, and onely maintainable by complots of seditious execution: so vnblest hath it beene in our neighbours hands, but I loue not to *blaunch* those actions.

Proclam.
Scot. 1582.

If the *graces* wherewith the God of all grace hath enriched this *State*, were so gracefull with vs, as *nature* willeth, because we are *Brittaines*, and grace requireth, because we are *Christians*; they would not suffer the *glory* of their owne Church, which by

an *incomparable* distance, doth out-shine the others in *excellencie*, to be so disparaged, but as children which complie with ther mother in all Gods blessings, exhibite themselues *instruments* to imbrace that forme of *Religion*, which God as a strong *guide*, to be most pleasing vnto him, and profitable for vs, hath sealed with so great blessings of *peace* and *prosperitie*.

The effects, men say doe beare *resemblances* of their causes, and if the richest effects doe inferre the *noblest* faculties, you may boldly giue this *pollicie* your letters *testimoniall*, vnder the seales of your *Citties* and *Incorporations* to be the best pollicie, for this gouernment to obserue, because vnder this it doth best maintaine it selfe.

Therefore as you tender the *peace* of the Church, the *quiet* of the Countrie, and seruice both of *God* and the *King*: If there be in you that fatherly care of the common good, which hath euer beene the *crowne and glorie* of a Christian *Maiorate*, reforme your owne former mislead opinions: *You are the second lights of the Common-wealth, and when the eye is dimme the body is darke.*

Consulte
agit qui
præcepto
legis obre-
perat. ca. de
furtis. l. in
ciuilem.

Conforme your religious exercises to that forme which the Lawe alloweth, it is an inseperable *incident* vnto gouernment, that the Magistrates to whom the charge of the *Lawe* is committed be principall *Observers* of the Lawe themselues; their example must be a *Lanterne* of direction vnto the rest, for they shall finde it most certaine: *When the Rulers doe runne at randome, the people will beare no bray.*

Abandon

Abandon from you the maisters of *noueltie* and workers of *innouation*, what apparance socuer there be in the *noueltie*, you are siſure to looſe by the *bargaine*, the vtilitie cannot be ſo helpfull, but the *noueltie* would bee more hurtfull. For if it ſhould be lawfull for euery man to caſt the frame of religion in the *mould* of their owne fancies, The *ſcruples* and *inconueniences* would be no leſſe in the Church, then the ſuites at the common-lawe, in number infinite, if euery man had power to create a *newfound* eſtate *intaile*.

And that they may bee the better acquainted with your conſtant *reſolution*: tell your *Miniſters* it is not lawfull for them to varye in their *habites*, *manners*, and *orders*, who ſhould bee *Preſidents* vnto other men of the beautye of order.

Tell your deceaued *Cittizens*, there is not a more apparant marke of *loyaltie* then *Obedience*, or neceſſary for the *mannentention* of Pollicie: *And be that hath no conſcience to obey his Soueraigne, cannot with conſcience challenge the benefit of a Subiect.*

Tell the *ſaſtious* their humour is good for nothing but to breed *muddy* *Eeles*, which muſt be ratled out with a *thunder*. And though their contentions be pleaſing to the common aduerſarie of our *ſoules*, who delighteth with diſcord amongſt *familiars*, yet it is moſt vnpleaſfull to God, whoſe ſeruants are beſt knowne by the *Character* of loue.

I know their diſordered *humors* will much ſtomacke at *contradiction*, and ſtorme againſt you,

Qui ſub ne-
mine ſe di-
cit eſſe, non
luuetur eo-
rum prau-
legijs & be-
neficijs qui
ſubijciuntur.
Paſchalis
Secundus.

when you would reforme them; but when you shall reprocue their such *humours*, by the *Oracles* of *Wisdom*, which haue no side respect vnto persons, they will with more reason brooke the reproofe, and readily yeeld their *obedience*. For this cause it be-hoooueth you, to haue a true eye vnto the lawes of this gouernment, and giue no passage vnto fancie, which shall presume to appose against them.

To *calumniate* and *impunge* the lawes of the Church, was alwayes deemed an *exorbitant* offence, and he that can, but will not, set a *pegge* in their *wheel* to stay it, is by his *sufferance*, A^ctor with them in the the euill that ariseth from it.

§. II.

Your such offences you excuse with the *plea* of conscience. There is nothing more common then to heare and meete with passages of disloialtie vnder pretext of *conscience*, vpon supposed offence whereof, there is such straying of *Gnats*, such swallowing of *Cammels*, such stumbling at *Strawes*, such leaping ouer *Blockes*, such acquiting for the *Horse*, such hanging for the *Saddle*, such excusing for the *Sword*, and accusing for the *Scabberd*, as in conscience was neuer seene.

I will not presume to censure your *consciences*, in this refusall of *orders* prescribed, which you suppose warranted with the pretence of *conscience*; yet this I must tell you, if that you were men of such exact and precise *conscience* as you pretend and beare the world

world in hand, your *conscience* should not peruert and falsifie the least circumstance which doth become *Diuines* or other men of exquisite *conscience*; you would not so *contencionouslie* hunt after the receipt of your owne conceipts, without eyther *care* or *conscience* of the publicke good. You could not (without *conscience* or *charitie*) so rashly condemne whom you list, for whatsoeuer your *fancie* doth disallowe, or so bouldly impute all corruption to the object of your dislike, but with full consent and conscience would condescend vnto that, which the light of *Nature*, the Lawe of *Scripture*, and sentence of *Antiquitie* hath offered, warranted and receaued.

A good *Conscience* is grounded vpon sure knowledge, but they which write in defence of your *discipline*, are enforced to acknowledge *that with whom the truth is, they knowe not*. Therefore, by the iust *searment* of the highest wisdom, your such conscience is eyther an ignorant *fantasie* or an arrogant *vanity*.

The author of the petition directed to her maiestie.
ΒΑΣΙΛΙΚΟΝ ΔΕΥΤΕΡΟΝ, pag. 18.

The holy *Scripture* is the assured ground, whereon to build *conscience*: the infallible rule to direct conscience, & whereas it hath most inuincible *authoritie* which ought by singuler *prerogative* to decide all doubts, any either *Papist*, *Anabaptist*, or *Nouellist*, can moue in these controuersed causes, what *arguments* haue your Leaders shewed you, whereby it was euer prooued that any one *sentence* of *Scripture* doth necessarily enforce those things wherein you concur with them against the orders of your owne *Church*?

M Hooker.
l. 1. pref.
pa. 11.

It is to be feared that you laye the safetie of your *conscience* vpon the credit of your owne conceits, or other mens humours. and that you square your *Conscience* by the rule of your custome, which hath seized vpon, and so farre entangled you in this *contradiction*, that you know not how to leaue the *opinions* you haue so much approued, and with *conscience* (that is, your credit) to receaue the ordinances whereby your opinions are checked; this *distraktion* of thoughts in you, is that *alarm* which conscience giues you.

If you bee vnwilling to enter the doing of that which you haue formerly condemned, I maruaile not. The nature of man is not willing to condemne it selfe, but to deuise so many shifts of *wittes inuention*, to auoide that which all *indicious* learning doth approue, I greatly maruaile at in you, who desire to be esteemed the holy *Apostles* and learned *Sages* of this age: and therefore doe intreate you to looke into the *Inuentarie* of your conscience, whether the painfull *imaginations* wherewith you are perplexed to forgoe that in which you so much delighted, be not that griefe of *Conscience* so much pretended.

As for the euill whereof the *Church* doth blame you; if you would *conscienciously* displaye it before your *conscience*, I thinke in conscience you would not so earnestlie *repugne* at that Booke of *Vniformitie*, for which they whose spirits indeauored the labours of best excellencie, did expone themselves to the triall of hardest *difficulties*.

§. 12.

It is disorderd (you say) and must it be altered by your owne priuate warrant? will nothing *gaine* ^{2. Admo. pa. 24.} *esteeme* with you, sauing what proceedeth from your owne deuise? The publicke iudgement of the Church doth approoue it, if the *Lawes* of publicke *determination* may not ouer-rule your priuate, *though probable resolutions*, where is the possibilitie of sociable life? where is the *bonde* of your submission to morrall dutie? where is the power of the Church, to admitte or reiect, what shall be necessarie or inconuenient, for the safetie and securitie of her *societie*?

If it be lawfull for euery *passionate* spirit carried with an affectation of *Noveltie*, to *repeale* Lawes which Authoritie hath enacted, to breake *customs* which *Antiquitie* hath commended; to change *Ordinances*, which *Experience* hath approued, to peruert *order* which Iudgement hath established, and by suiting all occurrents to their priuate *humors*, to *innouate* that forme of *gouernment* which this *kingdome* hath happily followed, and *heauen* richly blessed? where is that so much valued wisdom of the *Ancient*? where is the allowance which time giueth to things profitablie honest? where is that *supremacie* which God hath impropriate to the *Scepter* of *Princes*, as their peculiar right?

I heare

I heare you confesse it, take heede you be not found secretly to *undermine* it, but if you be reall as you are verball in the recognition of his *supream Authoritie*, forgoe the thoughts of your *Consistoriall gouernment*, which affecteth the vsurpation of his *Princely* rule, and giue his religious Offices in the gouernment of the Church, their *honourable* issues, in your obedience, to that forme of *Church gouernment*, which he hath allowed, and especially declared in that booke of *Vniformitie*; wherein if there had beene that apparant cause of *reformation*, as you pretended, we haue iust cause to say, it was more in his *heart* to haue done it, then in yours to desire it.

§. 13.

Proclam. 5.
Marti 1603
Proclā. 16.
Iulii. 1604.
Epist. ad
Lodouicū
Borbonium
principem.

You implead the *formes* and *Ceremonies* as superstitious, and not *Apostolicke*, yet you heard them to bee iustified out of the practise of the *primitive Church*. And *Beza* warranteth, you are not absolutely bound to imitate the times, which haue beene in euery particuler, or without exception to receaue the *Ceremonies*, which the *Church Apostolicke* esteemed as most profitable for their times. And seeing that those graue learned men vpon whose *iudgment* you laide the *Burthen*, of vpholding your cause by *argument*, did in that *committiall* conference, giue their consent to the obseruation of the rites in vse, you should haue presently imbraced them, as free from all supposall of *superstition*.

If we did so iustly deserue to be touched with the note of *superstition*, as in this ease you haue imagined we doe, I would rather humble seeke and suppliantly begge pardon of my *sonles Sauiour*, then meditate wordes of perswasion for your *submission* vnto this order.

Wherein, those vnswonder times, whereof you speake haue done amisse, that comes not within the *Circuite* of my thoughts; but seeing this Church, whereof you are *members* (vnlesse by pertinacie in *Schisme*, you disioynt your selues) hath required you to reuerence this order as holy, & to obserue it as behoouefull for the exercise of *Christian* dutie: I do greatly wish that your mindes now possessed with *dislike*, would not set them vp as your markes to shoote at, nor by way of *Scorne* to contradi&t what *Authoritie* hath seriouſlie commaunded, but with ready *destination* to receaue whatsoeuer is in the exercise of *Religion*, according to the Lawes for that purpose now established.

§. 14.

Some of them, I thinke you could be contented with, but the *Crosse* stands in your way, and I maruaile nor, your selues delight so much to stand in the *Crosse-way*; yet did the Church by your owne confession, for one thousand and three hundred yeares, obserue the *Ceremonie* of Crossing, as an outward testimony of their inward faith, insomuch that all which trusted in the name of the Lord Iesu,

Discourse
of the troubles
at
Frankford.
pa. 54.

Basil, de
ſp. ſancto.
cap. 27.

H

were

Counter-
plea to an
Apologi-
cal. epist.
Sect. 2. p. 1.
141.

were marked with the signe of the *Crosse*, saith *Saine Basil*, and whosoeuer of you shall vse the signe of the *Crosse* in this manner, I can assure you is farre from *Popish superstition*; if you will not belecue me aske *Maister Willet*.

* Ipse Do-
minus cru-
cis sui vbi
eum demē-
tia superba
impietatis
irrisit in il-
lorū qui in
eū crederēt
frontibus
infixit, vbi
est quodā-
modo sedes
verecundiae
vt de nomi-
ne eius si-
des nō eru-
bescat: &
magis dei
gloriā quā
hominem
diligat.
August. in
Euangel.
tracta. 53.
in fine.
Baptiz. 16.
Ianu. Anno
Dō. 1601.
Tacitus l.
14. annal.
Sepult. 10.
Ja. 1601.

I haue heard of a man whose mouth (like a *Mill* that cannot grinde but with foule water) doth commonly ouer-runne with termes of *obscenitie* against the approued cerimonies of holy Church, and contumelie against men of honourable seruice, onelie therefore because they runne not with him, in the same excessse of vnaduised zeale.

* This fellow hearing a childe of his, at the time of *Baptisme* to be signed, with the *Crosse* in the forehead, (the seate of honesty) did so frettingly disdain thereat, that in the heate of his newfangled spirit, he said, it would haue done as much good, if it had beene done in the seate of natures impuritie. But what followed this prophane contempt of that *significatiue Ceremonie*, and *Character* of Christianitie? I know you desire to heare, and but to satisfie your desire, as also to giue witnesse to the cause in hand, I could contentiously silence it, least vnhappy any of you should thinke me as *Caius Cassius* spake of himselfe in the *Romaine Senate*, carryed with too much loue of Auncient holy customes. His next borne Childe, being a goodly boye, wanted that place of *Natures* vent.

Whether *Nature* were hindred in producing of her intended effect, by some *Crosse* defection in the naturall causes, or else that the *author* of Nature (who

Ecclesiasticall Vnion. 47

(who according to the rules of true *Philosophie* immediately concurrereth with all singular, *secundarie* causes, euen to their perticular effects, for ends best knowne to his all-seeing providence, doth at any time with-draw his *co-operative* power: I recommend it to your consultation, yet I doubt the tempest of your affections will beat against, what the hand of *indgment* doth build.

Many did admire it, as a *blow* giuen by his diuine hand, whose power ruleth all from the highest *Seraphyn* to the lowest *Synephee*; and in the duty of a Christian, I wish the remembrance of it, might not onely water the Father with the liquor of *Obedience* vnto order, that he may prosper, as a well rooted *Plant* in the garden of *Humilitie*; but also induce his brother (who in the worke of his Ministry impugneth this vse of the crosse) vnto a more dutifull conformity.

§. 15.

Two things haue giuen great swaye vnto your *Quito fac-*
 sect, the one is, *apparancie* of zeale, the other *suble-*
tie of discourse (the glareing baites of masked follie) *tiores ap-*
 vailed with the shew of *deuotion*, ambitiously desi- *parent tan-*
 ring to be esteemed, what you are not,) you haue *to magis*
 mislead poore beguiled *Soules*, to that they should *sub prater-*
 not, and with *facillitie* of speach endeaoured *tu sanctita-*
 to entangle the choifest wittes in the toile of your *tis nocent;*
wisconceipted opinions. For this cause: You *Ambr. de*
Gentlemen at the *Lawe*, commonly haue your eyes *Noe & Ar-*
cha. ca. 14.

dazeled with the first view of *Fancies* proiects, your affections sounded with the first touch of zeales *passion*; your eares tickled with the first note of errors tune, and your Chambers stored with the first *fruits* of their wittes *follicie*, to the end (*forsooth*) that by your hands, they might more easilie spread abroad, and be dispersed among the *Brethren* of the cause, whose foster friends *Noveltie* might make you.

Notwithstanding the quickest wittes in *pliancie* of disposition to *Noveltie*, doe easily giue fauour to *Novell opinions*, not as reason doth warrant, but as *Fancie* doth conceaue them; yet I make no question, that you my maisters (the *Gentlemen Apprentises* at the Lawe) will so goe with the *current* and *streame* of the lawe, that the *King* who is the life of the *Law*, the *living Lawe*, the *Patron* of your studie, and *founder* of your *honour*, shall not haue cause so much as to heare *Complaint* of your any further *conniueance* to *enormities*, or indulgence to *factions*, or supportance of *discontentious* partialities.

Philol. l. 1.
de vita
mosis.

Chopinus
de do. Frá.
p. 594.

As *Charles* the fift of *Fraunce* sayd of his *Colledge* of *Lawyers* in *Angew*; your Houses of *Innes* of *Court*, are to his *Maiestie* a fluent *Spring*, to furnish him with men of high Councell, both for the good gouernment of themselves, and procurement of others good.

Two things much commended in you, and much commended to you, that as you studie the benefit of your *Countrie* by your study at the Lawe, your conformitie with the Lawe, may crowne your study
with

with *wisdom*, your dayes with *peace*, your knowledge with *obedience*, your zeale with *iudgment*, and your loue to *religion*, with your louing acceptation of religious *uniformitie*.

Your Fathers at the Lawe, measuring the Lawes *equitie* by publicke vtilitie, doe condemne them for guiltie, which attempt to doe any thing contrary to the Lawe, yea though it were to doe good: And with graue *resolution* assure, that the *King* cannot alter and change the lawes of this *Realme* at his pleasure, because the rule of his gouernment is not onlie royall, but polittick. If you cannot finde any preiudice for the *subject* at his pleasure to disobay, let your examplarie approbation of *rites* publicly established, lead them in the performance of holie duties.

You are reall speakers, and the chiefeft *graduates* of your facultie haue the *Prerogative* of *plea* in reall Actions, and therefore must more entend to the things for which the Lawes are decreed, then to the words by which the Lawes are deliuered; yet whetheryou consider the letter of the Lawe, or the reason, (which is the life of the Lawe saith *Baldus*, the spirit of the lawe saith *Panormitan*, and the bond that bindeth.) He that wresteth the Lawe in one, doth offer wrong to the Lawe in the other, and by both, hath often times hindred the Church of her learned *Ministrie*, when the cause hath come to a *Quare impedit*.

How much the Church hath heeretofore reioyced in her honourable helpe of profitable and reli-

Smith, de
repub. An.
glorū l. 1.
cap. 2.

Fortesc. in
cōmend. of
the lawes
of Engl.
pa. 25.

Bartolus.

Scire leges
non est eo-
rum verba
tenere, sed
vim & po-
testatē Re-
gula iuris.

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Smith, &c
repub. An-
glorū l. i.
cap. 2.

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cōmend. of
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Scire leges
non est co-
rum verba
tenere, sed
vim & po-
testatē Re-
gula iuris.

How much the Church hath heeretofore reioyced in her honourable helpe of profitable and reli-

gious lawes, enacted by his *Maiesties* most noble *Progenitors*, the *Kings* of these famous *Islands*, to protect her *peace*, and priuledge her *safetie*, against Nouelists the vntimely enimies of most auncient times truth, her blessed *mother* on earth, and best beloued to her *Father* in heauen, the *histories* of our venerable *predecessors*, doe reporte with *memorable* testimonies of their blessed names. Let me onely tell you, the *Church* now (comforted with the pleasefull aspect, and strengthened with the powerfull hand of his *Maiestie*) hopefully expecteth, that as in *pleading* our causes, your legall Philosophie, is free from those rules which the *Philosophy schooles* doe allowe their disputants (with falsated speeches to couer vntuthes) so you vouchsafe her the true Testimonie of your generous freedome, most demonstratiue in your *Obedience*, to her holy *prescriptions* and Christian lawes of our most Christian *King*, if she may obtaine this, but reasonable and honest *boone* at your hands, who are professors of the Lawe, by obseruation of her *rites* and *Ceremonies* in your *Churches*, *Chappels*, and *Oratories*, your such practise will be her preseruatiue, and her prayers a blessing to your such practise.

Didimus
ad Alexan.

§. 16.

Your *Actions* of *singularitie*, are in such speciall veneration, with your vnlearned retinue, that you cannot now leaue them without remorse, hauing

Ecclesiasticall Union.



hauing vsed them with so great applause, nor well reclaine your followers from those giddie follyes, which with such force you haue laboured to indeere vnto their conceipts.

There is no opinion so fantastieall, nor fancie so extrauagant, but if custome set the foote of her Authoritie in vs, reason cannot remoue the *impolture*, the deepe and sensible impression of *Liberie* will not admit reasonable perswasions, and so long as your affections lye couered vnder that stone, they cannot plye to the rule which truth affordes, and vnderstanding would admimister.

Howbeit, where the feare of the Lawe is, there custome is easilie broken, and for that this rust hath eaten into you through their *sufferance*, who by demandation from Soueraignie haue receaued in charge the execution of the Lawes ordained for the strengthfull maintenance of this both Ecclesiasticall and Ciuill pollicie.

I trust you (my Lordes the Iudges of the land) which haue the iudgements of our causes, the censure of our *behaujour*, and sentence of our Actions, will so take to hart the defence of these duties (in performance whereof resteth the very Soule of our Church, and life of Churches flourishing,) that neyther greatnesse of Authoritie, nor power of person, nor eminencie of place, nor loue of *fauourites*, nor fancie to *faction*, shall cause you to winke at, or dispence with any, eyther

A nullis
consuetu-
dinibus ho-
mo diffici-
lius auellit-
tur, quā ab
his quæ ad
opinionem
pertinent.
Origē l. f.
cōtra celsū.

Chnsoft.
ho. 14. ad
pop. Antio-
chenum.

Anabaptisticallie spirited, or seditiouslie opposite, to this pure and vntained religion, by Lawe established.

Aust ser.
94

The vnpartiall defence of this, claimeth the first place aboue all, whatsoeuer *Soueraigntie* hath commissioned vnto your Authoritie, as well in regard of the care which earth *iudging* vpon earth, ought to haue of his iudgement which iudgeth in the *heauens*, as also for the happy aduancement of publick good, which ebbeth or floweth as God the Author of all good is respectiuelly serued. For prooffe of this.

If you looke vpon the blessings wherewith the giuer of all Prerogatiues, hath prosperoullie enriched this *Nation*, cyther in warlike action, or peaceable deliberation, you shall see them flowe from the spring of *humble obedience* towards true religion; or if you please to beholde them darkned in their wisdom, *hart-fallen* in their courage, *amazed* in their spirits, *confounded* in their counsels, and ouertaken in the issues of their owne consultations, you may discerie the vapours of their unhappinesse, arising from their backwardnesse in performing those most excellent and most deserued duties, which God by the *Ministrie* of his Church had prescribed, and *Princes* zealous of diuine glorye commanded.

In consideration whereof, the *Church* and common-weale, are most earnest *obtestants*, that as you are *Agents* for God, in the Administration of Iustice, and *iusticed* by the *King* (their *supreame* head
and

and Soueraigne defender) to execute the *iudgements* of God, the hand of Iustice, guided by the eyes of your wisdom, may secure them from the smartfull *inconueniences* of Atheisticall securitie, and strengthen them in their *mutuall* Offices against their *Anabaptisticall* opposites, whose mindes diuorced from dutie, doe stittly refuse the rules of our religious duties, proudly censure the validitie and priuie of *Soueraignes gouernment*, Odiousslie calumniate the religious function of holy *Priesthood*; wilfullie shake of, those good things which authoritie hath enacted to establish common good; cunningly indeauour by shouldering out the Liturgey and holy *Hymnes*, to bring the worship of God with vs to a meere *preach*, and contentiuouslie hinder the perfection of that *u-nitie*, which would make them with vs religious to God, humble to the Church, loyall to our Soueraigne, and louingly peacefull amongst our selues, if they did not hinder it.

In all these actiue and mouing errors of their deceiued mindes, what else haue they aymed at, but to wrong this body polliticke, through contempt of the lawes both of *honour* and *iustice*, both which, you may see dayly violated with contemptuous breaches; that of *honour*, by affected *derogation* from Soueraigntie; the other of *Iustice*, by strong inforcement of their private fancie; and when the *mishaped* disorder of some few, shall distemper the welformed feature of the whole body, when *affectation* of singularity, shall with *unrestraineable* and head-long course of violent *Schisme*, teare in sunder the vn-

seamed *coate* of Christ, when audacious *ignorance* shall call into question the lawfull *Ordinances*, which ripest iudgment hath decreed: the *fancies* of priuate men, *wantonized* with conceipt of *puritie*, shall not onely denie their *Obedience* in holy offices, lawfully imposed, but with *clamorous inuectiues* traduce their honourable reputation, whose place doth enioyne them to see the obseruation of that which Lawe hath appointed;) what may we else looke for my *Lords*) but that proude *popularitie* giue the checke to *monarchie*, and prophane *vanitie* doe weaken *pietie*, if your zeale for the Lawes committed vnto your trust, doe not adde *validitie* to strengthen them, and feare from your hand by their due execution, teach vs *obedience* in the workes of *deuotion*.

1. Eliz. cap.

3. 23. Eliz.

cap. 1.

To the sollemne Actions of your Iudgment, those futable *ornaments*, your *robe*, your *cloak*, your *coife*, are a beautie, and are the comelie vestures wherewith deuoute liberalitie hath apparrelled *religion* a staine vnto her.

That *Priestly* habite deuised and vsed by *Priests* of olde, to celebrate the Actions of diuine worship with *solempnitie*, and giue state vnto their *Sessions* when determination of *Ciuill* causes, had dependant *reference* vnto their iudgement, is an *ensigne* of honour vnto you (my *Lords*) and will retaine it auncient excellencie, without imputation of blemish; or note of blame, to the first deuisers, if you vouchsafe the Church this fauour, to render the *magnificence* of her seruice, now the cognition of her causes

causes in that kind is deuolued vnto you as Church men were formerly carefull, to set forth the *magnificence* of your place and calling.

Sith then you haue receaued those *abiliments* from the Church, and the world taketh speciall knowledge of your high place by the honorable *ensignments* of your such *habitts*? Suffer not *Novelty* to dishonour the Church in that wherein you are honored. Leaue her not to goe naked that hath cloathed you, but so *negotiate* her affaires in your *Circuits* and *Sessions*, that her seruice in the *Sanctuary* may be performed with due and comely *exhortations*.

This if you doe, you shall remoue occasion of offence, taken by contrariety of *Ceremonies*, you shall giue the holy *worde* and *Sacraments* a better relish in their Iudgements who for the obseruation of some few *Ceremonies*, do so much distaste them, at a word you shall giue a blessing of *happinesse* vnto this *Church*, if by one vniforme religious obseruation of things commanded, as behooufull to Gods seruice, you keepe vs one in the bonde of deuine worship. A blessing not to be looked for in a *Babylonicall* confusion, which presumeth to deuide and quarter a tongue of one speach, but in the Church of God which retayneth the *Vnity* of the spirit in the bonde of *peace*.

a Tanta est
in repub de
morū vari-
etate diuer-
fitas: vt ne-
mo valeat
leges defē-
dere nisi
terror vi-
deatur ali-
qua tem-
perare.

Cassiodor.
12. variarū
epist.

b Prou. 20.
Querēdū
sunt igno-
cendi cau-
sæ non pu-
niendi oc-
casiones.

Ammianus
Marcelli-
nus. l. 19.
Proclā. 16.
Iulij. 1604
Lex ha-
bet vim co-
gentem.
Arist. l. 1. 10.
Eth. c. 9.

Plutar.
Plato.

a It was a rule alwayes obserued by them who were good-husbands for the common-wealth, that what vntractable men doe not vpon admonition, they must be inforced vnto by *compulsion*, howbeit (his *greatnesse*) knowing that *b pietie* and *mercie* are the pillars of Princely rule, the chiefeſt dowie that God giues vnto *Kings*, and precious *ornaments* of *Maieſtie*, more desirous of cause to pardon, then of occasion to punish, doth earnestly wish there may neuer occasion be giuen to make prooffe of *seueritie*, but that his Princely *declarations* may haue equall force in all mens harts, to worke an vniuersall *conformitie*, by clemencie and weight of reason, not by constraint and rigour of Lawe.

It is in his power to make himselfe *feared*, he chooſeth rather to make himselfe beloued, which *loue-full* dutie, if it were so happily performed by vs, as by him is *highlie* merited, his Maieſtie should alwayes finde your *concurrence* with him in the worke of Gods seruice; and you should neuer feele that *neceſſitizing* disposition which the Lawe hath towards those who are *refractorie* and *repugnant* to this method of seruice.

The power of the Lawe-maker (and the *Lawe* is the worke of the *King*, to whose regall *dignitie* it appertaines to make *Lawes*) should breed a feare in our harts, how we speake or iudge in the worst part
con-

Ecclesiasticall Vnion. 37

concerning that, the vnaduised disgrace whereof may be no meane dishonour to him, towards whom we professe all *submission*.

By *excommunication* to be shut out of the Church, and bebarred of fellowship in holy duties, is a correction more smartfull then that you should wilfully deserue it, and so due to your *disobedience*, that he which will not acknowledge the more then *maternalie* power of the Church, may not enioy the preiudice of a child, to be nourished in the bowels and bosome of the Church.

Innocentius.
Pontifex.

Dereliction of your *Pastorall* cures will be so burthensome to your *souies*, obliged vnto them with so strickt a bond of *conscience*, and hurtfull to the *Church* which requireth your *Ministeriall* employment, to aduance the purchase of *Iesus Christ*, that you ought with principall care to attend that wherevnto the holy *ghost* hath seperated you.

Deprivation from the roomes of your spirituall *functions*, wherevnto you haue had so *honourable* admittance, will imprint your *disobedience* with a full staine of disgrace vnto your *obstinacie*, but cleare the *Lustre* of gouernment from those too many disgraces, wherewith your obstinate disobedience hath laboured to staine it.

That is not a lawfull *Ministrie* (saith Maister *Cartwright*,) that is obstinate, and where the *obstinacie* is generall, or for the most part, there the *State* is ruinous, so that the *Prince* may after due meanes assayed to bring them *home*, procure that other be put in their places.

2. p. 2. repl.
pa. 167.

You will thinke this is much *seueritie*, but the Lawe presumeth the extremitie of your discent, whereby you labour to blemish what his wisdom hath polished, and *authoritie* published: Therefore if you feele his power as a strong rocke which *re- forgeth* the *invektive* *wanes* that strike against it; blame your selues.

§. 18.

To submit the publick *constitutions* of *State*, to the *instabilitie* of priuate fancie, no pollicie did euer tolerate, no not in the *ciuill* Lawe, where the reason of man hath most famelier commerce: how can you then (the *Brethren* of this *faction*) expect *tolleration* in matters of so great importance, or conceaue any reason, that your priuate reason, (which is a priuate iurisdiction) should euer rule in things diuine, so farre aboue the reach of common apprehention.

Lex ex 2-
quo ad
omnes
pertinent
Arch. de
lege & in-
stitia.

You see the rule of his *Highnesse* *gouernment* doth extend to all after a like measure: and sith he hath *authoritie* of *supream* commaund ouer all, in fauour of whome should he remitte any part of his *Soueraigntie*, I doe with all *humilitie* acknowledge his *Maiesties* royall power, to dispence with his Lawes, as in wisdom he shall thinke most conducent to the good of that polittique body (whose head God hath made him,) but if he should yeeld the bridle, and giue you leaue to shroude your selues in the bosome of his *protection*, and by his *Preroga-*

tive

tiue shelter your *novelties* from the rigour of the law, what profit should we reape. Sure I am that such passionate *surprizing* of Princely *designements* will more trouble then steed the quiet repose of the Church; and assoone may you erect *Colonies* in the *Moone* for the vse, as by your *novelties* bring any benefit to the common-wealth. The *sufferance* which you haue already gained, hath hitherto perplexed both *Church* and *common wealth* with many difficulties, and would vnauoidable cast vs into many *incombrances*, if this rule of pollicie had not preuailed; it is better to preuent, then to bee preuented.

Compleat *vnion* is of better consequence to the furtherance of *Religion*, then that admittance should be giuen to any example which leadeth from it, and your knowne disposition *consumeliously* to traduce them, who looke not the same way that you doe, hath beene more violent and virulent then any ingenious *spirit* may willingly complie with.

You could neuer as yet with a single eye looke at the *state* opposite to the opinion you holde, and gouernment you seeke for: and it is to be feared, that your zeale which rideth with so hott a spurre beside the *causway* of *Obedience*, will not omitte any occurrent that may procure you the equall freedom of that which you call *conscience*.

It is out of question, that if you might once gaine *permission*, to reiect those things wherof the lawes, or reuerence of *auuncient* custome, hath in former times made impression, you would not thence-forwarde
allowe

allowe of any thing, but what you your selues shall first giue voice and perticular content vnto:

Cartw. 2.
p. of his 2.
sepl. pa 65.

They were your teachers which account those Princes who are *not refined* by their spirite, vnworthy to be accounted amongst the number of men, and therefore rather to be spitted vpon then obeyed. They were your teachers which defend rebellion against Princes of a different religion, and honor those that are slaine in such quarrels with the glory of *martyrs*. They were your teachers which viterly mislike, that Princes should be exempted from *Ecclasiasticall* discipline, and namely from *excommunication*. They were your teachers who haue sentenced that *Prince* to be vnworthy of *life* vpon the earth, who by censure of excommunication is cast into hell.

Buccanam
de Iure
regni apud
Scotos.
pa 70.

These dangerous *positions* are to me like so manie fearefull *foreshewes* of an vndoubted assurance, that if your *democracy* might haue taken place, (for you moue and remoue in your *motions* by the same springs and wardes) his *Maieslie* should quickly haue lost the obedience, and found the *vexation* of seditious Subiects. *Commaundement* should be no longer his weapon, where such *Commanders* haue place of charge.

§. 19.

Discourse
of troubl. at
Frankf. pa.
202. & 206

But you will leaue your charge, although *Beza* and others of *Geneua*, doe wish you rather to giue ouer your functions to open wrong, and retire your selfe

selfe from these things commaunded, vnto your priuate life. Yet *Cartwright* dare not be author vnto any of you, to forsake his pastorall charge for the inconuenience of a *Surplisse*, his reason is, for that the one is an absolute commaundement of the Lord, and the other a thing of his owne *nature* indifferent, which being layde in the *balance* with the preaching of the worde, is of lesse importance then for the refusall of it, you should forgoe so necessarie a dutie.

2. p. 2. repl.
p. 2. 164.

You heare the iudgement of a Maister in your *school*, and if you be not carried with too much auersion from the auncient *fathers* (who knew not your *schoole*) accept this argument taken both from the one, and from the other.

The preaching of the *worde*, is so necessary for him that is called thereunto; that a woe hangeth on his head that doth not preach, but where the holy *spirit* denounceth a woe, it notes a mortall sinne in that which followes; therefore to forgoe your such charge, is to transporte your selues into the very bulke of sinne, and mortallitie to sinne.

Cartw.

Ierom. m.
prouerb.

This *Scamōny* is too fretting, yet, will not offende your stomackes if you take it, as it is giuen with *Quinces*, my moderate affections, vnwilling to grieue you, and so taking it, my hope is that you will not omitte the principall and substantiall part of your duties, for shaddowes and semblances of zeale, but bend your strength, with his Highnesse desire, to ioyne in one against the comon aduersary, for the establishing of the gospel.

You are credited with the free disposition of Gods inestimable benefits, and therefore will not (being as I hope you are those good guiding Pastors, you so earnestly speake for,) shrink from your ministry, or decline from the worke whereunto you are called.

If you be *Salt*, season, if *lights*, shine, if *guides*, goe before, and as the Apostolike fathers of former time, did by there labour make many, of prophane, holy, of *ignorant*, learned, of obstinate sinners, penitent conuerts, so doe you endeaour that by your industry others may change their affections, and better their *manners* towards God, with reuerence to performe their outward religious offices, *Contempt of religious dutie*, argues an *irreligious contempt of deitie* towards the Church, with humilitie, to conformance themselues to her holy ordinances in the seruice of god, where dutie is *submission*, opposition betokens *pride*, towards the Kinge, with loyaltie to yeelde obedience vnto his lawes. *A wilfull Lawbreaker, would willingly breake the Lawgiuer*: towards religion, decently clothing themselues with the garmets of righteousness, and redily casting of euery opposite thing that might hinder them in the exercise of christian duties.

It is a manifest wrong offered to *Religion* when the outward action doth not consent & sympathize with the affected profession, for albeit, *saith* doth giue fashion and worth vnto workes, yet workes giue the true tincture and lustre vnto faith. (wherefore I beseech you and in the bowels of Christ I beseech you,

affect

affect the excellencie of constant course in the operation of those things which belonge vnto your *ministry*, suffer not a matter of meere *formalitie*, to distast the performance of your duty, but submit your selues vnto the wisdom of *Authoritie*, and because you plead for your selues *ingenuity* of spirit, your pretended leader vnto these things; strue to tend to that which is most exquisit in euery *ingenious* spirit, truth in your opinion, vertue in your action, and peace in your conuersation.

§. 20.

There is nothing more behoouful for the vse of life & seruice of publike society, then to proportion this shady & *terrestriall* life to that most happy & celestiall, where *Angells* the most industrious attendants on the *supernall* Maiestie, and truly faithfull *guardions* of our much endangered safety, doe in the perfection of their obedience to God their *immortall King* in heauen, set downe to vs, the *Idea* of Loue, Honour, and duty to the *King our mortall God* vpon Earth.

† Of Loue, with loue to repay that royall loue wherein his *Highnesse* doth more glory in our weale, then in his owne perticular aduantage, and with inseperable *Vnion* to Crowne the beauty of our Loue, so visibly apprehensiu in the shine of his Glory.

* Of Honor, humblye to acknowledge his *Soueraigne* Soueraignty in the super-eminent excellencie,

† Rex orat
habita in
Senat.
* In princi-
pes veluti
parentes
beneuolen-
tia nos af-
fectos esse
debet. obe-
dientes et
venerantes.
nam patro-
ni sunt ac
domini ci-
uitatis & ci-
uium salut.
Charondas
in proemi-
is legum.

whereof, as he hath greatest conformitie with God, so he cleareth the euidence of his greatnesse and potencie, to effect those delectable and desirable good things, which haue their dependencie vpon his greatnesse.

Of *dutie*, cheerefully to performe the offices of our seuerall functions, by the law proportioned, as they doe the exercise of their high and admirable vertues, to the glory of *God*, and good of men.

They should inuiolable the bond of *fellowship*, wherein they are associated: we should keepe fast the *Linkes* of Christian *societie*, wherein we are combined by communitie of seruice, and perticipation of *Sacraments*, they vndeceauable assurances of Gods blessings, the *vnvaluabable* pledges of Christ his goodnesse, and venerable warants of our future *blessednesse* in *Angelicall* happinesse.

They neuer incline to remit any part of their *dutie*, we should not permit any eyther coulour of *pleasure*, or baite of *folly*, or pretext of *sauour*, or vaile of *Sanctitie*, to auert our conceipt from performance of those offices which by our owne consent, and heauens immediate appointment, he hath power to commaund vs: but as they doe althings to fulfill, and keepe the Lawe of the Almighty, we should order the Actions of our liues vnto his Maiesties iust *Commandes*, the correspondence which is betweene the Actions of men in this estate of our mortallitie, and their heavenly operations of eternitie, doth require these things of all in generall, but
espe-

especially of vs who must appeare for others in the presence of God as Angels.

When the Church of God was attended on by those *Apostolique Fathers*, whose industrious tra-uaile in the businesse of the Church, did *gaine* them the names of *Angels*, althings were carefullie performed for the continuation of the *Catholicke peace*. In their *Councels* they determined all matters of doubt or difficultie which might disturbe the peace of the Church, and what they determined was no more controuerted.

In their *Synods*, they provided by holy ordinances to reforme all *trespasses* repugnant to the Ancient holy *Cannons*: and what they ordained was cheerfully obserued.

In their *Sermons*, they laboured with graue exhortations to keepe their subiects in due allegiance vnto their temporall *Lords*, and what they coun-celed was religiouslie regarded.

In their Actions, they did with reuerent *humilitie* make knowne their subiection to Christian *Princes*: And Christian Princes (amongst whom our Soueraigne doth associate with most honourable resolution) esteeming nothing dearer then religion, most willingly imployed their Authoritie to aduance all religious Actions, and prouide for the Churches safetie by *opposition to noueltie*. The mutuall *reciprocation* of these Christian offices was then the *strength* of their *gouernment*, the *Load-starre* of their happinesse, the Centor of their Peace,

Religio &
iustitia po-
litica mu-
tuis stant
non solum
officijs sed
beneficijs.

And will be to vs that so much-spoken of, and much desired *mother* of our *goulden* world.

§. 21.

Epist. ad
vbiq; or-
thodoxos.

The thoughtfull remembrance of this doth giue me hart to speake vnto you (*Right reuerend Fathers*) and to request, as blessed *Athanasius*, did those of his time, so to strengthen your mindes in the liuely emotions of christian zeale, (the *Garment* that beautifieth the *Stewards* of Gods diuine *misteries*,) that those good things which the Church of God, hath hitherto happily enioyed, may not in your times vnhappy be discontinued.

Many attempts haue ben made by many, (whose actions do witnesse they are impatient of gouernment, apt to *sumult*, zealous of nothing more then their owne conceits, though they be as the are vnwarranted by truth, disclaimed by *Antiquitie*, indeede the *Mushroomes* of yesterdayes *Novelty*) many attempts I say, haue bene made to deface the beauty of the Church, and weaken her strength, by weakning your gouernment. If their malice had bene so forcible, as it was industrious, and their *Appellations* so regardfully accepted, as they were violently vrged, your *Authority*, your *Dignitie* should not now bene questioned, but they should not now haue bene.

You

You haue hitherto with fatherly care, restrained your selues from the seuer execution of lawes made against them, and meere compassion hath caused you to reſtraine your ſelues; if the Church, whoſe rulers you are, had gayned a reſtraint of their vſuall contradictions againſt the *State*, warranted with a ſetled *Vnion* of affection to the *State*, your firſt *Lenity* had bene well employed: and their obedient humilitie preuented the motion which now their continuing repugnancie, doth force from vs, for your due cenſure of their vndutiſul *recuſancie*.

The continuance whereof, they cannot impute vnto any weaknes, or inſufficie in the meanes which haue bene vſed towardes them, but to the willfulnes of their obſtinate harts againſt the meanes which haue bene vſed; with mindes obdurate nothing preuayleth.

^a You haue entreated them gently; but the ſpeech that pleaſeth not hath not allowance. ^b You haue reaſoned with thẽ, but to their vnwilling minds, *Reaſon* it ſelfe, be it neuer ſo ruidẽt, is oftimes a *hinderãce*. ^c You haue answered their bookes, but your *contention* hath the more engaged them to oppoſition, You haue giuen them fatherly *Councels*, and had they carefully applied your Councells vnto their manners to follow them, as they haue vnprofitable commended them vnto their memories only to croſſe them, they might haue bene able to diſtinguiſh, the true viſage of a truly reformed *Church* amongſt vs.

a Orationẽ quz nobis cordi eſt, facile com-
probare ſolenus. *Zo-*
noras anu-
al. cap. vi.
b. Apud no-
lentis ani-
mũ quam-
uis ſit eui-
dens ratio,
hæc ipſa
obſtaculũ
eſſe ſolet.
Greg: epiſt.
4. l. 3.
c Reſpon-
dendi mo-
dus nullus
erit reſpo-
dendũ. eſſe
reſponden-
ſemper ex-
iſtimamus,
Auſtin.

And will be to vs that so much-spoken of, and much desired *mother* of our *goulden* world.

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a Orationē quæ nobis cordi eſt, facile comprobare ſolemus. *Zo-*
noras annu-
al. cap. vlt.
b. Apud nolentis animū quamuis ſit euidentis ratio, hæc ipſa obſtaculū eſſe ſolet. *Greg: epiſt.*
41. l. 3.
c Reſpondendi modus nullus erit reſpondendū. eſſe reſpondent. ſemper exiſtimamus. *Auſtin.*

Your *clemency* hath omitted no reasonable inducements that might any way be available to ioyne their submission vnto *authorized* proceedings, if neither courtesie of vsage, nor force of reason, can stoppe the current of their conceits. *Authority must procure what vertue can not.*

The goodnesse of *nature* it selfe enclineth more to mildenesse then rigour, and the Church delighteth with moderate and mercifull courses, rather then seuerer *inforcements* to aduance the obseruation of her spirituall *ordinances*. The holy fathers *Gregorie* at *Nazianzen* & *Austen* at *Hippo*; did acknowledge it:

Aust. l. 2.
retract. c. 5.

How be it finding by experience in the *Arrians*, *Donatists*, *Appollinarists*, & other froward opposites vnto the Church *Catholique*, that Presumption makes men in loue with their *errors*, and impunitie doth foster presumption, they then thought requisite by practise of *discipline*, to accomplish what they could not effect by *doctrine*: And better with moderate seueritie to correct them which disturbe the *Peace* of the Church with vnhalloved *contentions*, then by suffering in conformitie vnto good lawes to giue passage vnto confusion.

Aust. epist.
184.

Disobedient mindes are more easilie taught when the feare of *seueritie* doth second the industrious *Schoolemaisters* of truth, insomuch that *Saint Ierome* wondered at that Bishop who suffered *Vigilantius* to rest in his *iurisdiction*, and would not with his *Apostolicall* rod breake so vnprofitable a vessell.

Ierem l. c. 6.
vigilantiu.

Yon know (*honorable and reuerend Fathers*,) that we are a *Spectacle* to God, to Angels, and to men,
the

the good the bad, the weake; *God* requireth the performance of our seruice, according to the *high* of his excellencies, and will not suffer himselfe to be mocked with *Copper* for *Golde*, *Glasse* for *pearle*, *seeing* for *being*, or *fancy* for *conscience*, but claymeth the vitermost of the ability which our vnfaigned affections towards him may yeeld; if possiblie we could yeeld him so much, as his diuine *sublimitie* deserueth when it is rightly considered.

Angells attend the furtherance of our religious duties, to present them before God, and represent his fauour towards them.

To this end, that we remembring the royall prerogative of our christian soules, seru'd by their *Angellicall ministrye* and heauens blessed acceptation of our religious duties, beautified with *correspondencie* to heauens glory, may remember to performe them with that *solempnity* which best beseemeth the dignitie of *religion*, and hath most concurrency with their celestiall exercises.

Good men, reioyce that the church is so gratioously preserued from the basenesse of *novelty*, and do zealously with that in euery christian assembly, might be seene the cheerefull deuotion and bountious expences of those religious fathers, who carried with a holy loue (like so many pleasant *Gales* of wind blowing in the ayre, pointing vs to the *hauen*, and directing vs to the *ports* whereto vnload the profits of our flitting life,) did enrich, endowe, and possesse holy men, holy religion, holy places, with much, with large, with great both goods, preuiledges, and reue-

news, offering vp themselues, and theirs, to furnish the worship of God with a sensible excellency, the true *testimony* to God of their inward piety.

This excellencie highly displeaseth others, as if God more delighted with *beggery*, then *bountie*, and were better pleased to see *Pellagius* standing before him in a slouenlie coate, then *Aaron* in a decent vestment. *Pompeis* Horses in a *Stable* by the *Altar*, then the Diuine *Sacrifices* whereunto it was dedicated. *Julian* spoyling, then *Constantine* enriching the Church. *Sabellius* sitting Malancholy, then *Basil* making melody vnto the Lord in spirituall *Hymnes*. *Cayne* seruing him with the worst, then *Abell* sacrificing the best, And more accepted the leane *Oblations* of a sparing hand, then the liberall contributions of a Cheerefull giuer.

Jerom. ad-
uers. Pella-
gium. l. 1.
c. 9.

Theod. l. 1.
cap. 24.

Basil. epist.
ad Neoce-
sar. 63.

Of all whatsoeuer Princely *Munificence* and christian *Zeale* hath giuen to be Ornaments for the Church, and Arguments of their piety, you (*honorable Prelates*) are the treasurers to keepe it, the Ouerseers to order it; and the *Stewards* to imploy it: If your fatherly care continue them vnto those religious vses; whereunto they were at first intended, it will nourish a reuerent affection in all towarde the Church to beautifie it, Religion to obserue it, and your Order to Reuerence it.

Wherefore now that the Church hath recouered it selfe from the *tempests* and stormes of *New Anglisme*, and discipline gayned the *re-establishment* of those

those helpes wherein by longe disturbance it hath bene much hindred (the *supreame* hand of diuine *providence* vphold his Throane in a blessed perpetu- itie which hath done vs this good) let not the slack- ned raynes of your *regiment* giue waye vnto pro- phane *Liberty*, teach the Obstinate the execution of your *Canons*, accept all occurrents that may ad- uance the *honour* of his *Crowne* and *dignity*, who by his princly approbation hath giuen them the strength of Lawes.

They are the rules by which your *Episcopall* fun- ction must be directed, and the *Obliquity* of Cler- gies disposition rectified. The constant obseruation of these, amongst those which are yours, will ground many regular productions in the mindes of others.

* They are the eyes by which your *Iustice* must be- hold the Actions of good men, to reward them, and to punish others. If these eyes be sleepy, your *coniuence* will be their *incouragement*; who with the stroake of will , doe contend against the *Streame* of order.

† They are the *Sinewes*, by which religion, and her rites are made of neere neighbours, that the Acts of religion cannot absolutely be performed , if they want the furniture of comly ceremonies, nor the ce- remonies accounted sacred, but as by religious sepe- ration they serue to holy vses.

This should make you more carefullie dili- gent to restrayne the vncharitable Constructi- ons made by priuate Men of your *Canonicall* resoluti- ons, and to prouide that noe practise of *Sathan*,

* Qui leges
reipub. o-
culos esse
dixerit, is
perfecto
nihil inde-
cens pro-
nūciauerit,
quē admo-
dū enim res
maxime
necessaria
animali nō
tirubans o-
culus, ita
reip. Legū
arq̃us ēc-
rectus sta-
tus. Leo
imperat.
constitut.

19.
† Austin. l.
19. con.
Faustur.
ca. 11.

nor fraude of *hipocrites* seperate what God and his church hath so neerely ioyned.

Christ. Such do you bouldly-forbid; be you afraid of
 orat. de nō them, and they wil scorne you, doe you suffer them,
 contemnē- and they will trouble you, though you want your
 di eccle- *Coffier*, you haue both rod and staffe to repress the
 dei, et diui- insolent, and strengthen the weake, to conuert the
 nis misse- incredulous, and rule the disordered, to reclaime the
 rjs-

Barnard. l. erroneous, to convince seducers, and to bring them to
 3. de con- amendment, or barre them liberty of deceipt.
 sider.

In performance of all which, your Episcopall duties, bethinke your selues (*my Lords*) what the *King*, what his *Councell*, what the *Country* doth require of you, and if you be perswaded that Heauen hath inspired you, with this *serme* to extend the first *frame*, and aduance the successiue parts of his church?

Dionisius. If you studie the glory of *Christ* your first *Consecra-*
 ca. 5. de Hi- tor, who hath excellenced your order, with the rule
 erach ec- of others, that by your rule, holy orders might be ob-
 clesiastica. serued . If with due worshippe you reuerence

Col. 1. 20. the *aspersiō* of his all-pacifying blood, by which he hath set at one althings both in *Heauen* and *Earth*: Seeke the peace of the Church by a well ordered *concord* of the Church, carry the hand of your *Autho- rity* with an equall *tenor*, let not your actions swarne from your owne *Cannons*; what you haue prescribed to others, acknowledge it to be prescribed to your selues. The *authority* of your place, the *sermour* of your zeale, the *granity* of your persons, and *light* of your example, will grace your *gouernment*, and lead the *Disordered* into the path of orders.

Let your *countenance* be set vpon them, that are religious with a fatherly *propension*, encline to imbrace them, which frame the contexture of their seruice by the line of duty.

Such as reclaime themselves, cherish with the *hopes* of fauour, least your stricktnesse towards them, make others more obstinate. in their errors, and sith that the double dyed mindes of some will not easily loofe their *tincture*, be specially watchfull ouer the limiers of your Authority.

Finally so rule as you would be obayed, your *canonicall* rule shall haue a *canonicall* obedience, and giue vs the harte of hope, that as his *highnesse* with princely *resolution* hath approoued this church, founde in *Doctrine*, decent in *Ceremonies*, perfect in *Gouernment*, and holy in her *Liturgies*, so he will continue her blessed in her *peace*, rich in her endowments, plentiful in her *immunities*, and free from the woundes of malice.

FINIS.



Faults escaped.

<i>pa. lin.</i>	<i>Faults.</i>	<i>Correction.</i>
3	4 which interrupt	which may interrupt
7	12 cōmitting his owne	omitting his owne
31	26 Maunilius	Maunritus
32	11 guides-men	guides, men
24	14 attributary	arbitrary
28	2 expectation	acceptation
32	18 for seeking	forfaking
40	18 straying	strayning
50	4 auntient times truth	auntiently times truth.
51	26 of Churches	of our Churches
56	18 by him is highly	by him it is highly
58	2 presumeth	presupposeth
ea.	15 should euer rule	should ouer rule
60	19 democracy	democracy
61	1 selfe from	selues from
ea.	22 mortallity to sinne	mortally to sinne
63	3 formality to	formality cause you to
ea.	26 shine of his glory.	shine of his vertues.
68	3 ioine their submissiō	winne their submission
ea.	22 in conformity	vnconformitie
71	27 of neere neighbours	so neere neighbours
73	2 religious with a	religious, with a
ea.	12 a canonickall	our canonickall

